

The American Friend

Old Series
Vol. XXXV. No. 20

MAY 17, 1928

New Series
Vol. XVI. No. 20

Religion and Politics

AN EDITORIAL

Quaker Ministry

O. HERSCHEL FOLGER



A Touching Appreciation

ALICE W. JONES

Peasant Life in Palestine

CHRISTINA H. JONES

Messenger of Peace

SUPPLEMENT

ON THE HORIZON OF THE CHRISTIAN CHURCH

INTERNATIONAL CONGRESS OF CLERGYMEN

On the committee to arrange for an international congress of anti-militarist clergymen to be held at Amsterdam, Holland, August 13 to 15, are Frederick J. Libby of Washington, D. C., and Bishop Paul Jones of New York City. By some ministers from Holland, Germany, Switzerland and America, the committee was founded in August, 1926, at Geneva, Switzerland. Those who wish to participate in the congress are asked to register themselves as soon as convenient, writing the secretary, Rev. J. B. Th. Hugenholz, Ammerstol, Holland. Bishop Jones suggests that among the American ministers who will be traveling in Europe this summer there will no doubt be many who could arrange to attend the congress, not only as a pleasure but also as a duty, in behalf of American sentiment against war.

AMERICAN PEACE SOCIETY IN ITS DOTAGE?

Charging that the American Peace Society, which celebrated its one hundredth anniversary on May 8 by a large conference at Cleveland, Ohio, is a glaring example of "institutional old age" and "senescent dotage" Devere Allen, whose research into the peace movement and its history has explored many neglected facts raises in *The World Tomorrow* for May the pointed question, "How long should a Peace society live?" He cites extensive proof that the American Peace Society's early leaders were often radical pacifists and declares that the venerable organization of today belittles and opposes the very sort of peace workers which its revered founders were. "The plain truth is," he states, "the Society today wins tolerant sympathy from militarists and support from conservative officialdom, by its very unlikeness to the old-time organization. It is very different from the friendly, respectful union of radical and conservative among the early pioneers, and unlike its founder because it stands in hostile, belittling opposition to those of today who approximate, if they do

not go so far as to parallel, Ladd's personal views." He concludes: "The first essential for unity and co-operation is a spirit of mutual respect, frankness, and a decent regard for facts. A thoughtful examination of its journal and its literature, early as well as recent, raises serious doubt whether in these particulars the American Peace Society is either desirous, or capable, of friendly fellowship with other peace groups. The importance of such a transformation is not slight. Possibly the American Peace Society is not yet dead, but even that living death, senescent dotage, presents no happy spectacle."

THE PROGRESS OF LAW IN SOCIAL LIFE

Under the title "Progress in the Law" the American Academy of Political and Social Science has published in *The Annals* for March, 1928, articles of unusual importance. In general, consideration is given to changes in substantive law, progress in dealing with specific problems, progress in the procedure of civil and criminal courts, progressive steps taken by the bar and the inauguration of instrumentalities to facilitate law-making. Those who are inclined to be disheartened with the lack of progress along these lines will be edified by this survey of developments treated in popular form by specialists, and their arguments as to what should be done to remedy the various situations merits careful consideration. The article on "Social and Economic Problems of the Law," by Roscoe Pound, Dean of the Harvard University Law School, warrants special comment. Although law has always been confronted with social and economic programs, two circumstances have made us newly conscious of these as problems of law. One is that we are in a period of legal transition because we are discovering the absurdity of assuming that the foundations of law are fixed and that changes in the law require "no more than detailed new applications of old and settled principles." A second is "the break with the historical and analytical jurisprudence of the immediate past which is characteristic of recent legal thought." The change of attitude is made necessary because "the problems of the last century gathered around the security or acquisitions and the security of transactions....In contrast the problems of the present gather around the interest in the social life of the individual. Hence they call for a creative legal science....and for a critique of the received ideals in terms of the society of the time and its economic problems."

Thank You!

The income of the Foreign Mission Board from living Friends was \$89401.59. The Board's bank indebtedness was reduced from \$15,695 to \$10,803 during the year.

To all who have given regularly and generously the Foreign Mission Board wishes to say a hearty *Thank You*.

Let us all work to make the coming year better than the past year.

AMERICAN FRIENDS BOARD
FOREIGN MISSIONS

101 SOUTH EIGHTH STREET
RICHMOND, INDIANA

AN INTERNATIONAL CHRISTIAN PRESS

According to the resolution of the International Christian Press Commission (Life and Work) at its last meeting at Geneva, a First International Christian Press Conference shall be held in connection with the World Press Exhibition at Cologne from August 19 to 21, 1928. Leading men of the religious Press from the different countries, represented at the Stockholm Conference, are to speak on the theme "Christian Ethics and the Newspaper." At special sessions the subject "Press and Christian Union Movement" shall be discussed. Besides it, special guides will be arranged through the World Exhibition in general as well as through the Christian Press Department giving an insight into the richness and the enormous extent of the Christian literature in the different nations and parts of the earth. The International Christian Press Commission has been constituted by the Stockholm Continuation Committee at its Bern meeting, 1926, for the purpose of promoting fuller knowledge and more fraternal relations between the principal organs of the religious press of all countries and of all denominations. The Cologne Conference to which the editors of the religious papers of all countries and of all denominations are invited will give in this sense a first opportunity to promote better knowledge and closer cooperation between the religious press in the different countries.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXV. No. 20.

MAY 17, 1928

New Series
Vol. XVI. No. 20

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Religion and Politics

WHAT all do people think about in periods of group meditation and worship? We have wondered occasionally at such times—when we should have been shaping our own thoughts more constructively and reverently no doubt. For example, there was the weekly staff meeting at the Central Offices the other day, opened as usual with a quiet period of devotion. At the latter's close, the question was raised as to what kind of a composite picture would be presented could we place on a screen what we had just been thinking and praying about. Two or three promptly confessed that politics had been uppermost in their thought and prayers. That was natural and fitting for it was on the morning of Primary Election Day.

This is the quadrennial year in which our civic and political responsibilities are most heavy. Moreover, there are peculiar conditions to be faced that demand the best thought and action that conscientious citizens can give. In line with the general moral deflation of the post-war period, we have suffered our political standards to sag to an alarming degree. Exposures of corruption have come so thick and fast that the country has been first astounded, then confused and bewildered and finally has become almost torpid. One might well despair at times to see how designing politicians can continue to fool their constituents and maintain themselves in power; how great newspapers subordinate their policies to private and ulterior ends; how knaves can masquerade in the white garments of pious profession and rise to commanding influence.

For the state of affairs which such conditions suggest, the so-called good citizens must accept a large share of responsibility. In times past there was much said against mixing politics with religion, but undoubtedly we have suffered for the want of mixing religion with politics. There is a fatal lack on the part of good people in failing to see any disturbing inconsistency between holding a pillar position in the church and maintaining allegiance to a corrupt political organization. So long as party machines can count assuredly upon the support of compartment-divided churchmen, we may not expect much relief from the Christian impact.

But there are gleams of hope in the political skies. Here and there has occurred an uprising on the part of an outraged citizenship which has overthrown sinister forces. Other "powers and principalities" see the handwriting on the wall in greatly reduced majorities in tests of strength. People are more and more breaking away from party dominance and are thinking and voting independently on the merits of men and issues, all of which is good in a general way. But how far are we ready to go in actually putting religion into politics?

It is easy to make generalizations in emphasizing the civic responsibility of Christian citizenship: that we should participate more actively in political affairs; that we should put principles above parties; that we should support men rather than machines; that we should continually demand a higher standard of political morality and governmental service. These and other axioms of good citizenship may be taken as our great objective. It is not of these that we have concern to speak here, but of a few practical questions of attitude and procedure. On the one hand, we should stoutly maintain high standards of public character and service, countenancing no compromise with political expediency where principles are at stake. On the other hand there is an honorable technique to be maintained that is also a Christian implication that we are not always careful to practice. The cause of good citizenship, law enforcement, civic righteousness, political reform is too often compromised by methods and practices alien to its spirit.

Already in this presidential year there has been much evidence of sharp political practice in the malicious circulation of preposterous stories and in the studied misrepresentation of men held high in general esteem. As the campaign develops, this deplorable tendency will doubtless be accentuated—especially so if the religious issue is injected. In such a situation what are a few of the obligations resting upon the truly Christian citizen?

Realizing, when we stop to think, that the great majority of the discrediting stories circulated in a political campaign are false, in part or in whole, we should carefully abstain from becoming tale bearers. By repeating some of the ridiculous stories afloat we not only exhibit our own easy credulity and lack of discernment but we do an injustice to the one maligned. Such nefarious practice makes it increasingly difficult to get capable and honorable men to enter the public service.

We should be constructive rather than censorious. It is a fine art—that of opposing wrong and political abuse, of maintaining a liberal, progressive attitude, of espousing reform, without descending to the plane of a carping critic and a professional scold. We should be as quick to appreciate as to condemn. It is easy to become as arbitrary and as autocratic in our self-righteousness as are those whom we so roundly denounce.

There should be maintained a distinction between principles and policies on the one hand, and personalities on the other. This does not mean that we can divorce the character of a man from the political service to which he aspires. It means rather that we are not opposing a man as such, but the things for which he stands, which should deter us from indulging in those invidious personalities that add rancor and confuse issues.

Is it too much to ask of a Christian citizen that he be tolerant in the heat of a campaign? We have become reasonably tolerant of the political views of others, largely perhaps because there is now so little distinction between issues held by political parties. But are we ready to be tolerant of another's religion? If this test comes to us, shall we prove ourselves able to express our convictions in the matter clearly and forcibly but without lending our-

selves to a propaganda of vilification that may be expected when this issue is thrust forward?

In a word of conclusion, are we ready to apply the Golden Rule to our political activities? Again we recur to the test suggested by President Wilson. Do we have a concern to be just to those to whom we do not want to be just? Here is a pretty good criterion of the amount of religion we are prepared to put into politics.

Quaker Ministry of the Future

BY O. HERSCHEL FOLGER

(Continued from last week)

WHAT are some positive things to be attained in the Quaker ministry of the future? They should be fundamental and not superficial. A theological controversy has spoiled that good word. Let us say it will or should be foundational. The new may be different from the old. Some of the things formerly opposed may be condoned, and some of the things formerly approved may be condemned, but our ministry of the future should be, as in the past, an inner ministry. W. C. Braithwaite has said that Fox's attitude toward the "conventional insincerities" of his day should cause us to examine frankly anew our Lord's teaching about these things. Fox tried to "bring them off" from the outward things "that they might come to the Spirit of God in themselves and to Christ the Substance."

The Quaker ministry of the future should be efficient. The word is an overworked industrial term but we need it. Our historians, the Thomases, have said (A History of the Friends in America, p. 20) that in our Society "the organization is considered complete, as an organization, without" ministers. That, of course, is true and the opposition to any idea of a manmade office should be retained. Most of us would add a crescendo to what Samuel Pepys said: "A learned man used to say that if a minister of the word and an angel should meet him together he would salute the minister first, which methought was a little too high." Most of the ministers of our group whom I know desire a less conspicuous and less authoritative place than their congregations are willing to give them. Their humility is real. Dr. James Moffatt told a group of us that a young minister always wonders why people do not come to hear him and an old minister wonders why they do. In that sense, he said, he was an old minister, and so are most of us.

But when all is granted, of what might be called "keeping the body" of the ministers "under," the desirability still remains of finding some method which will insure having the so-called ministerial duties performed in a much more efficient way than is common among most of us. Most of you will agree that it is hardly at all a financial question, for the early Friends believed in "ministering of our carnal things to those who minister to us of spiritual things," and any modern difficulties were already present as early as 1657. Any method will have its difficulties. You may have have had yours and we have ours. I do not for a moment dispute Elizabeth Emmott's statements in her chapter on "The Outlook for the Future," (The Story of Quakerism, p. 254) in which ten and twenty years ago she described the shortcomings of the pastoral system. I do not attempt to say that the day will be saved by a pastorized, if not purified, organization, or by what might be called a participating policy with the whole congregation as beneficiary, or by the elders, or by secretaries who are everything else but, or by a scheme like that described in E. Stanley Jones' recent book: "Christ at the Round Table." I only go so far as to say just here that we must have greater efficiency in preaching the gospel of Christ to men and in permitting a continuous revelation of God.

Words from the author of "The Cloud of Unknowing" quoted by Dr. Joseph Fort Newton may be here in place: "Silence is

not God, nor speaking; fasting is not God, nor eating; loneliness, nor company; nor yet any of all the other two such contraries. He is hidden between them, and may be found only by love of thine heart. He may not be known by reason, nor concluded by understanding; but he may be loved and chosen by the true loving will. Look that nothing live in the working mind but a naked intent stretching into the divine." We shall be efficient when we are able to aid this "intent stretching into the divine."

WE NEED A THINKING AND A TEACHING MINISTRY

The Quaker ministry of the future should be a thinking ministry. I shall never forget an expression of Dr. Vaughn's, of Boston University, when he declared that as you enter most moving picture theatres you are expected to check your brains with your hat. I have never heard so much said of any of our meetings but how many of us are really proud of the amount of prayerful thinking in evidence? Irmgard W. Taylor raised the question in *The Friend* some time ago: "Do we believe in sincere thinking?" In this field I must admit the probable superiority of the average Philadelphia or English Friend. But how often ministers, either of the employed or voluntary type, put forth what is claimed to have once been delivered to the saints, not only without change but with the package practically unopened since its delivery! The condition can not always be due to our oft repeated diagnosis of lack of personality. Dr. James Hastings has said: "If present day preaching is as insipid and ineffectual as it is said to be, it is due more to the thinness of the thought and the weakness of the wording than to the absence of the preacher's personality."

The thinking will have its influence, not only upon what we call the quality of the intellect, but also emotionally and vibrationally. About a month ago Frances Tatum Rhoads quoted Olive R. Haviland in the words: "Let us cultivate in us as a rare garden, the soils from which may spring lovely blossoms of appreciation and understanding and sympathy and mercy and tolerance and justice." That is a large order, involving our whole characters, and far more than mere mental attainment, but thinking is one way to begin the development.

The Quaker ministry of the future should be a teaching ministry. Tolstoy has a significant sentence which I discovered somewhere: "They did not understand a word and sighed as at any sermon." It is difficult to estimate how general either the sighing or the lack of understanding has been, but there is a common desire to increase the understanding. A questionnaire sent out to 1200 pastors by Northwestern University revealed the fact that a larger number considered their first duty to be looking after the teaching in the Bible School than any other obligation. But teaching is a responsibility which extends into every phase of the ministry and cannot be adequately accomplished without training, and that training can be most efficiently, though not solely, obtained through the schools.

Of course it will now be said that "the Lord opened unto me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ, and I stranged at it,

because it was the common belief of people;" and "that was not the way to make them Christ's ministers by Hebrew, Greek, and Latin and the seven arts, which all was but the teaching of the natural man—for Peter and John that could not read letters preached the word, Christ Jesus." It is to be conceded that we also, at that day and now, would oppose the mechanical manufacturing of ministers and also that George Fox would probably have been critical toward some of our schools of the present.

But there is still reason for Hendrik Van Loon's contention that congregations have lost confidence in ministers because of their lack of education, and Friends are not exempt. We expect preparation in every other field of endeavor. Why not here? We should still cling to the early Christians' belief that Christ's ministers were called by the Father himself, an idea which the early Friends revived and to which they tenaciously held, but we should feel duty bound to make those servants as useful as possible. George Fox himself was continually teaching and in this present day, with the increasingly high standard of education for the average man, we should no longer hesitate to encourage preparation on the part of our religious leaders and I am one of those who are rejoicing over the increasing number of our youth taking advanced study in religion.

There are difficulties in the way. But in spite of them there is a need everywhere for a prepared teaching ministry. Friends led for generations in elementary education, in the colleges, and libraries. Why not in training of ministers?

I also make bold to say that a preparation which is regularly and continuously planned for us is an asset. It was said of Principal Arnold of Rugby that after forty years of teaching he still carefully prepared his lessons. When someone questioned the necessity of his study after all those years he replied: "I want my students to drink from a running stream and not from a stagnant pool." It is a worthy ambition for any minister who has the teaching motive. It is stimulating that one publisher has proposed that \$50 for books be in the budget of every congregation employing pastors and that it be required that one dollar's worth of fresh reading be utilized every Sunday. I know there is an appeal in the daring of Richard Farnsworth in his challenge to the Moors to go forth preaching for a fortnight without looking into a book for the whole time, although there was no restriction on the preceding days. I also know the danger of obstructing the inward leadership. But I believe the harm to be in quenching the Spirit at any time either in individual study or united worship. Too long have we made a spiritual interpretation of the perfectly physical expression about opening our mouths that the Lord may fill. A friend of mine insists, and I think wisely, that we fill our mouths and allow the Lord to open. I used to gaze with much reflection at the hand of the Master on the shoulder of Phillips Brooks as he stands there now in his preaching position at Trinity but I have a firm belief that just as real a pose with the pressure of the great Teacher's hand might have been made during Brooks' meditation. Paul said: "Study to show thyself approved" and Jesus said: "Learn of me."

ASPECTS OF A PROPHETIC MINISTRY

The Quaker ministry of the future will depend greatly upon the cultivation of gifts. Of course there are times for keeping still and it was said of Humphrey Smith that he told a congregation at Stoke Bliss that his mouth was stopped, but the equally important statement was added that if ever the Lord should open his mouth again he should then resume preaching. William Britten in 1660 wrote: "He is no true minister of Jesus Christ, but (he) who is led forth by His Spirit; and such we rejoice to hear declaring the things of God," and he appended the advice: "use the spiritual scales to weigh; ponder or consider all things to be spoken or done, before they pass from thee." William Dewsbury wrote about the same time: "whether praises, prophecy or exhortation, I am commanded of the God of heaven to lay it upon you that you quench not His Spirit" and he added, "so shall thy talent be increased."

Are these talents increasing? We should all agree that all or any may be called, that the true call must come from the Spirit

of God and that if we recognize these talents at all the method of some of us of *recording* as a means of recognizing that call and those gifts is far better than even implying that the church may ordain. With all of these things reemphasized, it is still possible that, without sufficient encouragement and proper provision for them, hidden gifts in the young or timid will never be cultivated. They should be. I wonder if you Friends here and we are not in a different way face to face with the same problem: the job of making our services for worship both receptive and creative to the extent of making the timorous adventurous.

The Quaker ministry of the future should be prophetic. How easy it is for a minister to "develop" a sermon, as he calls it, in a perfectly mechanical way! How easy it is for any one to toy with some thought as a choice morsel which is perfectly harmless! O for a ministry which has what the boys call "a punch!" So much of what we do and say is illustrated by a New England minister of Puritan days who prayed for rain on this wise: "Lord, Thou knowest we do not want Thee to send us a rain which shall pour down in fury and carry off our haycocks, and fences, and bridges; but, Lord, we want it to come drizzle-drozzle, drizzle-drozzle, for about a week. Amen." That might have been a wise request so far as the crops were concerned, but may the Lord save us from the too common drizzle-drozzle of our ministry!

This prophetic ministry will be individual. A writer in the *Manchester Guardian* once said: "I am conscious that the standards of values I habitually use in daily life, and consequently my daily thoughts and actions, are below my own ideals, and I look to the preacher to help me to keep those standards fresh, true, and pure, by reminding me of the elementary truths of the gospel." This prophetic ministry will be without compromise. A general letter in 1656 gave as one of its bits of counsel: "Ministers to speak the Word of the Lord from the mouth of the Lord, without adding or diminishing."

This prophetic ministry will be social. In a recent article in the *Christian Century*, Clarence Pickett offers evidence on four counts that we are far from an influence socially which begins to shake any part of the country for ten miles around. There are twenty-five Friends in one university where there is compulsory military training and yet there has been no protest. There are 30,000 Friends in Indiana and yet it is a state whose political corruption is notorious. With all our thousands of Friends in the nation the big navy program seems to go right on almost unhindered by us. And finally, our ten colleges and twenty secondary schools seem to be simply putting out students who are most interested in making a comfortable living and who will conform to things as they are.

A dark picture, surely, but how many of us can say that whatever share we have had in the Quaker ministry has been prophetic? To how many of us are the mollicoddle reasons recently given by a bishop for entering the ministry an insult? How many of us who participate in the ministry in any way, as a parson or not, practice G. A. Studdert Kennedy's words: "The parson has got to speak out, whether people like it or not, and, if they duck him, well, that is mild—they crucified Christ"? How many of us share "The Impatience of a Parson" of H. R. L. Sheppard, although we may not approve his suggested remedy? Do we confess that we are all afraid to attempt to carry out the teachings of Christ? How many of us taste at all of Sherwood Eddy's spirit in his "Religion and Social Justice" in his spoken prophecies and willingness to sacrifice? How many of us would be willing to encounter the rebuffs which Kirby Page has received? Or how many of us are satisfied to leave the prophetic note to Rufus Jones and Frederick Libby and Wilbur Thomas and a few others? It is needless to say that this prophetic note will be the result of the "expulsive power of a new affection." God-touched men, spirit-filled women, a Christo-centric Society of Friends, can do nothing else but see visions and prophesy.

THE MISSIONARY SPIRIT ESSENTIAL

The Quaker ministry of the future should be missionary in spirit. Reinhold Niebuhr, in his "Does Civilization Need Religion?" declares that the greatest hope for the future lies in the missionary

enterprise, because, in its efforts to make a universal appeal, it will become intrinsically worthy of its world expansion. Something of the same may be true of our own Friendly interpretation of Christianity, that we shall eliminate the accretions which have accumulated. Furthermore, the missionary spirit has so often not only been a thermometer of the amount of inward life existent which could be exported, but it has also reacted upon the home base to furnish a driving power which is often lacking.

Yes, I know the idea of selfish superiority which has attached itself to the word "missions" and the contempt in which the term is held by some. We have too often egotistically dealt with those we called the "heathen" rather than serving our brethren in love. The missionary movement demands the best. Our ministry of the future should have a zeal for the great commission, like that of those early Friends who "produced a spiritual army strong for warfare." It should destroy the idea of our group as a social club or a genealogical society. It should be more interested in "the propagation of the gospel than in the preservation of the denomination." The future ministry should not be merely introspective and reciprocal but outgiving with a supreme "otherness." It should long to increase membership in the kingdom. It should change the word "evangelism" from a term concealing our own shortcomings to the key to a new day. It should transform a "passion for souls" from a platitudinous expression to an irrepressible force that brings men into a mystical fellowship with God.

THE LIFE IS PARAMOUNT

It is hardly necessary to say that the Quaker ministry of the future will be greatly aided or retarded by the lives of individuals. Someone has said that God chose fallible men to carry on his work, for angels would have had no influence, and yet those fallible men must exhibit a great degree of moral and spiritual success and upward striving. Our requirements have always been exacting for ministers, whether pastors or not, and they should be. The ministry of Christian character is an eternal fact. Fox emphasized it in one of his letters to the ministers when he said: "Be patterns, be examples—wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in everyone." Too often it has been all too true that we have been—as one was said to be—six days inaccessible and the seventh incomprehensible. The ministry of an enriched personality for every day in the week is a worthy goal for all of us. May we pray that the Quaker of the future, as of the olden time, may walk among men by faith and love?

The ministry in any of its phases, in any age, in any group, is a great privilege. As George Fox said in one of his papers: "It is a mighty thing to be in the ministry of the Lord God and to go forth in that; for it is not as a customary preaching but to bring people to the end of all preaching."

The ideals of the future seem far beyond us. To reach the ideal may take a combination of method. We face somewhat the same dilemmas. We have something of the same objectives in this ministry of the future. I am very much ashamed of our own lack of results. You may be dissatisfied with yours. I believe that we all hope to bring into play the same forces. I believe we all have something to contribute to the final synthesis. If other groups have anything of value in their ministry to give us, we desire it. If we have anything to give them, they need it. Neither the moving force of God's leadership nor the possible aid through man's own striving must be omitted. In this future difficult but glorious task there will be no more thrilling statement than that "Men shall call you the ministers of our God."

For any of us, however, whenever, wherever, we minister, Paul's slogan should be borne in mind: "We preach not ourselves but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." The prayer of every individual who does any preaching whatsoever, long or short, often or seldom, to few or to many, in the pulpit or in the pew, in the meetinghouse or in the world outside—might well be:

"This is my opportunity! I stand, O God, twixt these and Thee; Grant me Thy light that I may know how best the seeds of truth to sow.
Give me Thy message now, not mine the words they need, but only Thine;
O Lord, these people wait for Thee, Thine is this opportunity."

The Quaker ministry of the future will only be effective as it is the overflow of an inward fountain which can not be stayed.

Do You Know, Too?

When the world smells sweet from a quick, warm rain,
And the brown earth glows with a leaf-green stain,
When the blackbirds call and the goldfinch wing,
I hear the spring, I hear the spring.

When the fern-fronds curl and the ground is bright
With shy spring-beauties, pink and white,
When a new nest sways from the grape-vine swing,
I feel the spring, I feel the spring.

When the red-bud blooms and the dogwood sprays
Its foamy surf up far hill-ways,
O the riotous robins need not sing,
I know it's spring, I know it's spring.

EDITH LOMBARD SQUIRES.

Richmond, Indiana.

Rural Leadership Summer School

The annual reception and banquet, June 25, 1928, at six p. m., will mark the opening of the seventh annual Leadership Summer School at the College of Agriculture of the University of Wisconsin to continue until July 6. The mornings are given to class sessions with demonstrations in the afternoon and recreational programs in the evening. Three full cycle courses are offered and some of the themes for addresses are: Sociology of Community Life, Agricultural Economics, The Church in the Country, Play Production, Community Music, Rural Health and Sanitation, Family Social Work, Community Recreation and Leadership, Personal and Social Adjustment. There is no enrollment or registration fee. The only expense is board and room at reasonable rates. This is a regular extension short course such as is provided for other rural groups in the state. A camp site is provided on the shores of Lake Mendota. Wives of clergymen are invited to all regular sessions and they are particularly invited to the special women's group meetings which will be held for the second time this year. This summer school provides a splendid opportunity for the rural pastor and it is hoped that many will take advantage of the opportunity offered. All inquiries and reservations should be addressed to J. H. Kolb, College of Agriculture, University of Wisconsin, Madison, Wisconsin.

Winona Lake Bible Conference

Winona Lake Bible Conference will be held August 17 to 26, and the management announces an exceptionally strong list of preachers and Bible teachers who are to fill up the thirty-fourth annual program at Winona Lake, Indiana, this year. Winona has enjoyed for the past few years a run of seasons that has brought an enlarged attendance each year, and last year several hundred ministers were present at the Bible Conference. One of the greatest features will be the missionary aspect of it, a special program along these lines is being arranged. For particulars as to railroad rates, cottages, hotels, boarding houses, etc., address Winona Lake Institutions, Winona Lake, Indiana.

INTEREST AMONG YOUNG PEOPLE DEVELOPED

American Friends Service Committee and Opening Doors for Young Friends

One of the many things developed through the Service Committee office is an interest among young people to take some part in international or home service. More and more college students are eager to share in the international experiences of some work abroad, while the opportunities for constructive work in various fields in this country are appealing to larger numbers of the students each year. True, the lure of a new adventure in a foreign country or in a different surrounding somewhat colors these opportunities, but on the other hand these young people are feeling the importance of studying international problems or the economic and social problems in our own country. They realize that through their close experience with these problems they will be better equipped to keep their own communities well informed regarding problems which should increasingly interest the Society of Friends. As more and more of these young people accept the available appointments, we can feel assured that the Society of Friends will grow in its understanding of these questions and of its own relationship to them. Perhaps it will once again rightly hold the position of leadership in such affairs that is accorded it now.

Four young women have just been appointed by the Foreign Service Section to alternate work at the Chalons Hospital, France, for the year 1928-1929. They are all sailing in June. Two will go directly to the Hospital for six months of work there as nurses' aides. The other two will study in Geneva for the first six months, then going to Chalons to finish out the year there. The successful applicants are: Viollette Turnby, Central City, Nebraska, a graduate of Nebraska Central College 1926; C. Louise Hoke, Amboy, Indiana, Earlham College, 1926; Janet Battey, Haverford, Pa., graduating from Holyoke in 1928; and E. Marjorie Hedley, Glenside, Pa., Earlham College, 1925. The Service Committee is meeting the traveling expenses to and from Europe (Tourist Third) and the maintenance expenses while at Chalons for these girls. They are paying their own expenses for the additional months of study.

The Home Service Section has had an unusual number of interesting positions for the summer and for next year to refer to our applicants. Through the cooperation of the Y. W. C. A. we are sending two girls as recreation leaders to two Government Indian schools, one in Pipestone, Minnesota and the other at Flandreau, South Dakota. The Western Community House in Philadelphia will have one of our volunteer workers for the month of July. Two appli-

cants have been placed as Summer Supply workers at the New York State Training School for women. The Goodrich Social Settlement, Cleveland, Ohio, will have several of our workers again this summer—as will the Bowen Country Club, the summer camp for Hull House in Chicago. Applicants are being considered for counselor positions at the Berkshire Industrial School for Boys, Canaan, New York, and the Northwestern University Settlement in Chicago. We are placing a worker in the Minute Circle Friendly House in Kansas City, and a kindergarten teacher in a Mission School at Truchas, New Mexico. And two women are going down into the Kentucky mountains as Sunday school workers in an isolated community 15 miles from the nearest railroad. Two third year medical students are being sent to Barnesboro, Pennsylvania, to carry on our work among the miners through the summer. And once again we are placing several Earlham girls at Sleighton Farm, Darling, Pennsylvania.

We still have a number of applicants and places to match up. For instance, the Pine Mountain Settlement School in the Kentucky mountains wants an experienced woman to supervise the canning that will be done at the school this summer.

Still another challenge to young people is the Peace Caravan program. Last summer it gripped the imagination of quite a number of college students. Eight teams equipped with second-hand Fords, much peace literature and an unquenchable enthusiasm got a real Peace message across to thousands of people. This summer the Peace Section plans to put ten teams in the field. Already there are six teams—representing Friends University, Pacific, Earlham, Penn, Swarthmore and Haverford colleges. Holyoke and Guilford hope to have teams, and we are planning to send out a colored team from Lincoln University.

The teams consist of two men or of three girls. Each team is assigned to a certain territory. They are provided with a second-hand Ford, to be turned back to the Service Committee, their expenses to the amount of \$25.00 per week per team for the ten weeks' program, and a bonus of \$75.00 a member.

A special contribution has made it possible to plan for two Prohibition teams—to do the same type of work in rural sections of certain districts that the Peace Caravans will do.

Four young women appointed for work abroad; at least 20 boys and girls caravanning for Peace and Prohibition; and 18 or 20 working in settlements and Indian schools and reform schools throughout the United States—the Service Committee points the way to wide open doors of opportunity for young Friends.

To feel the right emotions is fully as important as to hold the right ideas, and the great service of religion is the development of the right emotions.—GEOFFREY PARSONS.

INTERRACIAL PEACE MEETING HELD

A. F. S. C. Sends Notes Of Interracial Interest, Including Report of Important Meeting

The first interracial peace meeting to be held in Philadelphia was held at the Broad Street Theatre Sunday afternoon, May 6, under the auspices of the American Interracial Peace Committee. This Committee was brought into being by the efforts of the A. F. S. C. and interested Negro leaders for the purpose of combating through education the constantly increasing attempts which are being made to militarize the Negro. Leslie Pinckney Hill, Chairman of the Interracial Peace Committee, presided over the meeting Sunday afternoon. Wilbur K. Thomas sounded the note for the meeting by interpreting the idea that "war is man's greatest collective sin" and placing before the group the fact that education is the most constructive method for disarming the mind and heart, which method will ultimately lead to the disarming of the state. J. Finley Wilson, Grand Exalted Ruler of the Brotherhood of Elks, quite won his audience by his wit and humor and by the story of Napoleon's tribute to Jesus—stating that He, with no armies, no wars, no triumphs, was the greatest General who had ever lived. Dr. W. E. B. DuBois in his inimitably courageous way tore to pieces the fallacy that the Negro had made his progress largely through wars and proved unequivocally that the wars which the American Negro had fought with and for the United States had in no instance brought the thing that the Negro was fighting for. Tom Jones, of Fisk, closed the meeting with a spirited appeal to racial peace and understanding declaring that for him there was but one race "our race" which comprehends the Negro and the white races.

It is impossible to estimate the value of such a meeting, but it is hoped that it will start many people thinking on this great problem which is facing all races today, and that communities throughout this land will hold similar meetings at which the colored people and the white people will come together to consider as one group what can be done to eliminate the war spirit which so possesses our land and to place in its stead constructive forces of international amity.

FOUR MONTHS—NO LYNCHINGS

The National Association for the Advancement of Colored People has released the encouraging statistics which show that no lynchings have been reported in the first four months of this year—breaking a 39-year record in the United States. The *New York World*, on May 4, came out with the following editorial:

"It is worth noting that in the first four months of the year, according to the Na-

tional Association for the Advancement of Colored People, which keeps careful track of such things, there have been no lynchings. In this respect, despite all the Ku Kluckery of the last few years, we do make steady progress. To realize how much progress we have made it is only necessary to compare the totals for 1887-1897 with 1917-1927, thirty years later as follows:

1887	122	1917	38
1888	142	1918	64
1889	176	1919	83
1890	127	1920	61
1891	192	1921	64
1892	255	1922	57
1893	200	1923	33
1894	190	1924	16
1895	171	1925	17
1896	80	1926	30
1897	122	1927	16

"The time will come, obviously, and come very soon, when there will be no lynchings in the United States, and this barbarous practice will take its place with the persecution of witches as a historical curiosity."

FRIENDS CENTER SET UP IN SAN FRANCISCO

Friends in Berkeley, Palo Alto and San Jose, are backing an effort to centralize Friends' work on the Pacific Coast. At their last monthly meetings the Berkeley Friends in Vine and Walnut Streets and those at Friends Memorial Church, Berkeley, decided to accept the offer from the Western Secretary of the National Council for Prevention of War, Dr. L. L. Wirt, to use his office, 449 Phelan Building, San Francisco, as a Friends centre in the San Francisco down-town district. Friends traveling through San Francisco are requested to register at the office. Friends' periodicals will be one hand and there is a desk in the office where Friends may sit down to write letters. The office secretary, Margaret McDiarmid, will answer questions from Friends passing through the district who are anxious to get in touch with the various meetings in the district. Individual Friends may also be located through the office. Telephone number is Garfield 6623.

Friends coming from the Orient should communicate with the San Francisco office so that meetings may be arranged. Likewise, Friends traveling to the Orient should inform the office of their movements so that they may be met by Friends in the district before their departure. It is hoped that Friends all over the country and in other countries will avail themselves of the opportunity to get in touch with Friends in and around San Francisco. The office is open every day during regular office hours. The Phelan Building is centrally located on the western side of Market Street, the main thoroughfare of the metropolis.

The seventy-eighth annual meeting of the College Park Association of Friends held in Berkeley, May 5 heartily endorsed this new move which aims at centralizing the work of Friends on the Pacific coast.

PETER GULDBRANSEN.

WHAT FRIENDS MAY DO FOR PROHIBITION

Suggestions Are Made by Officers of Board on Prohibition and Public Morals

The year 1928 is a critical one for the prohibition cause. Organized opposition is making it necessary to concentrate our efforts in an aggressive movement to save prohibition.

It must be a year of activity among Friends in behalf of this cause. The Board on Prohibition and Public Morals of the Five Years Meeting hereby makes an appeal to all our ministers and workers to give the prohibition situation most earnest and careful attention. We would like to make the following practical suggestions which can be more or less followed in almost every community.

Preach sermons on the question occasionally giving the facts and arguments for prohibition. Keep the subject before the membership by references in sermons and prayers in the meeting for worship and at the prayer meeting.

A brief essay that would not take more than three or four minutes to read might be presented before the entire Sunday school once each month.

Sunday school classes can make loose leaf scrap books by collecting articles on prohibition from the newspapers and periodicals, these scrap books to be available to anyone in the school who wants to study the question.

See that the effects of alcohol and narcotics are being taught in the public schools as provided for by law.

Associate yourself with others in the community in an educational campaign to build up the right public sentiment.

Cooperate with the officers in the enforcement of the prohibition law.

Emphasize the importance of all voting members to cast their ballots against all candidates from President down, who are unfriendly to prohibition.

Urge the membership to act as committees of one to do personal work for prohibition among their friends and acquaintances.

The Young People's Societies should have the subject before them frequently and the members should be encouraged to study the prohibition question in detail and systematically.

We advise use of some good motion picture occasionally. Among the best are "The Transgressor" and "Lest We Forget," by James K. Shields. These would have to be arranged for through an arrangement with him, and he can be addressed at the Plymouth Film Corporation, 156 Fifth Avenue, New York City.

Ask the members to write letters occasionally to the country or state papers, especially in answer to some article or

editorial which has given the wrong slant on the prohibition question.

The importance of doing everything possible to sustain prohibition cannot be over-estimated.

For the Board on Prohibition and Public Morals of the Five Years Meeting.

S. E. NICHOLSON, *Chairman*.

DORA B. CLARK, *Secretary*.

POCONO MANOR PEACE CONFERENCE

Plans are progressing for the Pocono Manor Peace Conference. Acceptances are just beginning to come in. Among the leaders who have accepted definitely are Samuel Cavert, James McDonald, Rufus M. Jones, Norman Thomas, Dorothy Detzer, Frances Taylor, William I. Hull, Nevins Sayre, Paul Jones, Fred Libby, Thomas Que Harrison, Tucker Smith, Vincent D. Nicholson, Frederick Lynch, Sidney Gulick, Devere Allen, Gilbert Beaver, Fannie Fern Andrews and Lindley B. Gordon. Besides these there are a number of other leaders who have accepted tentatively.

This will be a meeting of some of the outstanding Peace leaders in America to consider problems immediately confronting them in developing Peace work in this country. It offers a fine opportunity for fellowship. It is proposed to hold these conferences year after year, with the idea that such a meeting of the leaders will make for a spirit of unity and an efficiency of method which will be very valuable in forwarding work for Peace in the United States.

Reservations can be made either through the American Friends Service Committee or at Pocono Manor.

BUILDING FROM THE BASE

In the remarkable book, "From Death to Life," the writer tells of an elderly Cornish woman deeply taught in the things of God who, observing that he was trying to promote a higher standard of Christian activity without due care to lay right foundations in holy living—asked him one day as he passed by, "Mr. Haslam, are you going to build your spire from the top?" The question was like an arrow, not easily dislodged, and he could not get that thought out of his mind. "Have I begun at the beginning? Am I building from the bottom or absurdly attempting to construct from the top down?" Such questions he kept asking of his own inner self, until compelled to make a new start, and lay the broad, deep, and firm foundation of all holy serving in holy living and holy praying. This experience suggests the radical need in all true Christian enterprise, of a reconstruction from the base upward; for to secure a broad, strong, firm basis in a holier, diviner life in the Church, would cause the whole structure of our Christian activity to take on a new character.

—ARTHUR T. PIERSON.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LIII.

MAY, 1928

Number Five

EDITORIAL COMMENTS

Nicaragua Still With Us

IN our last number we reported that 16 American Marines and over 156 Nicaraguans had been killed. That number has now swelled to 21 killed and 45 wounded Marines. This in but a short twelve-month: May 4, 1927 to April 16, 1928. During the same period 8 members of the Nicaraguan National Guard (supporting the Marines) were killed and 4 wounded. The total number of Nicaraguans killed, opposing the American forces, is not known. But the casualties are placed at 202. The report adds, "There may have been additional deaths." We believe that it is just possible there may. Straffings by American airplanes of Nicaraguan towns, villages and isolated hamlets is almost sure to result in someone getting hurt.

Not only is Nicaragua at present a slaughter-house, but it is also a source of economic waste. During the twelve-month period under consideration it cost \$3,536,000 to keep the Marines in the field, or \$1,530,170 more than if the force had been stationed at home.

The Morrow and Mexico

THE future looks bright in Americo-Mexican relations. Before Dwight Morrow arrived in Mexico City there were black and sinister clouds on the horizon: the oil situation and the activities of the American yellow press; the Mexican Administration's handling of the religious question, and its consequent reactions on the Catholics in America; all these provided fruitful sources of friction, and war was mentioned not infrequently both north and south of the Rio Grande. But Dwight Morrow, with skillful diplomacy and a pleasing personality, has cleared the issue: the oil situation has been settled satisfactorily; Lindbergh's visit of good-will, and Will Rogers' visit, all helped in producing a spirit of mutual trustfulness that has long been wanting in our relations with Mexico. The outlook is certainly promising for the morrow.

Dollars and Diplomacy

THE total United States' imports from Latin-American countries for 1926 and 1927 were as follows: \$1,041,677,670 and \$958,912,365, being a decline of 7.94 per cent in one year. For the same period exports from the United States to the Latin-American countries were as follows: \$834,223,955 and \$803,825,600, being a decline of 3.64 per cent. Although it is not possible to ascribe the policy of the United States toward Latin-American countries during 1927 as being of such a character as to influence American exports and imports to the extent noted, yet it is possible to claim that American trade was hampered by the anti-American feeling engendered by the Nicaraguan fighting. Where diplomacy is beggared the dollar cannot hope to prosper.

Russia—Leader in Disarmament

THE Russian plan for complete and general disarmament was met with derision at the March session of the Preparatory Disarmament Commission of the League of Nations. The plan was not even given the courtesy of serious consideration. Lord Cushendun, the British delegate, was probably responsible more than any other man for its rejection. The American delegation, through the person of Hugh Gibson, declared itself in favor of disarmament, but gradual disarmament through multi-lateral treaties. In short, the American delegation did not propose to give Russia the lead in any measure calling for world disarmament. It intended to keep the lead it had already achieved in the Briand-Kellogg negotiations. Germany and Turkey stood behind the Russian proposal, and demanded its consideration, without avail. Count von Bernstorff, head of the German delegation, remarked: "I have been a member of this Commission for more than two years, and on no less than twenty occasions have I heard it asserted here that all our work would be futile because Russia was not represented; but now Russia is here, and the Commission decides to do nothing." Selfishness was the predominant note at the meeting of this League Commission.

Peace—With Guns

THE reservations contained in the French note of March 30th destroy the effectiveness of the proposed Franco-American treaty outlawing war. The French claim that they are obligated to observe all existing treaties before they can, or will, be bound to observe the terms of the Draft Treaty. They request the right to pile up additional armaments, thereby demonstrating to the world their belief in the futility of the conception of outlawing war. The Franco-American negotiations are a gesture in the direction of world peace. They are valuable as such, but we believe that there does not exist in the world to-day sufficient sustained interest in world peace, and we believe, further, that the negotiations will not succeed for that reason.

The United States and Alliances

THE French attempt to induce the United States to sign a bi-lateral treaty outlawing war was an obvious attempt to create a Franco-American alliance under a misleading title. "Outlawing war" was the bait offered to Secretary Kellogg. In reality the treaty would have given France a free hand in Europe, and other parts of the world, to impose its will without the possibility of American intervention. The United States cannot join any power in a treaty that binds it to resort to war; war of defense or war of aggression, because war is war regardless of definition. So long

as the League of Nations, or other bodies, demand the right of armed intervention by its signatory members, so long will the United States remain outside of such bodies. Europe ridicules us because of this "aloofness", but we should support the Administration in its resolve not to bind the United States to any treaty that necessitates armed intervention on behalf of any other Power.

America and China Shake Hands

TWELVE months after the Nanking incident, which resulted in the death of Dr. Williams, an American citizen, apologies have been made by the Nationalist Government to the United States. Communists are blamed for the shooting, and soldiers that participated in the trouble have been disbanded by the Nationalist Government. The American Government, on its part, regrets the bombardment of Socony Hill, which, it claims, was necessary because of "circumstances beyond its control". After this clearing of the atmosphere it is now proposed, by the Chinese, that the unequal treaties should be abrogated. The American reply is hopeful: negotiations will be commenced just as soon as the Nationalist Government can guarantee the fulfillment of any new obligations that it undertakes.

China, Latin America and Diplomacy

THERE is a similarity between the American situation in China and in the Central American republics. In China it is the desire of American citizens to trade and reside for the purpose of trade, and other reasons, and to claim the protection of their Government when necessary. Similar conditions exist south of the Rio Grande. But in China there are other foreign nations in competition with the United States, commercially and in the diplomatic world. In Central America the United States, by virtue of its proximity, its power, and the protecting influence of the Monroe Doctrine, holds undisputed sway. Because of this monopoly our diplomacy is not of the highest order. In Mexico conditions have changed, but Mexico helped to accomplish that change. In China the United States is also represented by a diplomat of the first rank—Mr. MacMurray.

Would it be too much to claim that our position towards the Central American, and South American, republics would be benefited considerably if the State Department sent to those countries diplomats worthy of representing the greatest republic in the New World? We believe that if this was done a new era would be ushered into being in Latin-American relations.

American Citizens in Foreign Armies

THE Italian Government refuses to relinquish the nationality of its subjects when they emigrate to foreign countries; neither will it relinquish its claim to sovereignty over the children of Italian nationals abroad. The result of this policy is that young American citizens, of Italian origin, are conscripted in the Italian army when they visit their mother-land. Italy is not the only offender. There are similar cases in Poland, Czecho-Slovakia, Greece, Portugal, France, Turkey and Yugo-Slavia. The American Department of State estimates that there are between three and four thousand cases of this kind brought to its attention annually. The Kelly Resolution, introduced in the House with the support of Secretary Kellogg, urging the President to negotiate treaties that will exempt American citizens from this fate, is clearly a necessary step. American citizens are at present liable to conscription by their own Government in war time. They should not be liable to conscription in another country.

Educating Future Leaders

THE future of all great movements depend, in the last resort, upon the men and women of the future, or upon the student of to-day. If the student has his sympathies aroused in a particular movement, that movement will be the one that will prosper in the days to come. With memories of the European War of 1914-1918 growing dim, and the horrors of war being forgotten, it is doubly necessary that the ideal of a peaceful world should be clothed in words of to-day, translated to the needs of the world of to-day, so that it will reach the people of to-day and the men and women of to-morrow. Education of the student is, therefore, of first importance. All newspapers that treat intelligently of international events should be read, and supported. We recommend the following for their high uniform quality: *The Christian Science Monitor*, *The New York Times*, the *New York World*, *Foreign Affairs* (New York), *The Nation*, *The World Tomorrow*, *The American Review of Reviews* and *World's Work*, also *The Living Age* and *Literary Digest*.

Educating Future Educators

WITH the realization that leaders of the future must be educated in peace ideals, together with the implications of our international relations with other nations, the American School Citizenship League is offering two sets of prizes, to be known as the Seabury Prizes, for the best essay on one of the following subjects:

1. Open to all students in normal schools and teachers colleges: "How Teachers May Promote World Friendship",
2. Open to seniors in secondary schools: "Each Nation's Contribution to the World." The contest is open to students of all countries, closes on July 1, 1928, and further particulars may be obtained by intending participants from Dr. Fannie Fern Andrews, 405 Marlborough Street, Boston 17, Mass.

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The Messenger of Peace

Published by the Peace Association of Friends in America

WILBUR K. THOMAS JOHN O'H. HARTE
Editors

Contributing Editors

Marjorie Hill Allee	Gilbert L. MacMaster	E. Merrill Root
Anna L. Curtis	H. Linneus McCracken	Elbert Russell
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Entered at Post Office, Richmond, Indiana, as Second Class Matter.

Subscription
Fifty Cents Per Annum, Postage Free

Advertisements are solicited. All communications regarding advertising should be sent to 20 South 12th Street, Philadelphia, Pa.

IS THE C. O. THE ULTIMATE SOLUTION OF THE WAR PROBLEM?

NO!

BY RICHARD R. WOOD

I AM bound to say that I am unable to believe that conscientious objectors can solve the war problem or that the making of conscientious objectors is the chief business of pacifist organizations.

In the first place it seems to me unlikely that any ultimate solution of the war problem will be found. There is no one war problem but as many problems of human relations, any one of which may lead to war. These problems are increasing rather than decreasing in number. Progress is sometimes defined as the art of making two problems grow where one grew before. From a philosophical point of view this is encouraging, because it assures us of a continuing interest in life long after the last island has been discovered and explored.

An ultimate solution of the war problem would involve the solutions of all those ever more numerous problems which may cause war. Such a solution can scarcely be found. It would be a contradiction in terms. It would come only with stagnation and cessation of growth.

It seems to me more likely that the war problem will never be solved, but that some day it will occur to people that it has disappeared. The problems will remain, but people and nations will have developed the habit of applying other methods of solving them than the discredited and futile method of fighting wars over them. These other methods will have proved no more ineffective than war, at worst, and certainly less disastrous. In their more normal moments most people admit the soundness of Bismarck's dictum that "It is not worth while to commit suicide in order to escape death."

If this surmise as to the way the war problem will be solved by being gradually sloughed off is correct, then it would appear that pacifists have two main tasks: to prevent the next war, by any means that do not merely postpone the cataclysm and make it more disastrous when it comes; and to develop the means of dealing peacefully with disputes that may arise and the public opinion which makes possible the use of such means.

To such tasks the C. O. is inadequate, because the C. O. is absorbed in considering what his attitude is to be in case of another war. It would possibly be useful to distinguish between the "pacifist," who is seeking to make peace without committing himself as to his attitude in case his pacifist efforts fail and war comes, and the C. O. who states very definitely his intention of having nothing to do with war should it come. In many cases the C. O. and the pacifist find lodging in the same

human body. Such a one is a tower of strength.

In any useful sense the solution of the war problem must make the question of conscientious objection purely academic. What we want to do is to get rid of war.

THE LAST JUDGMENT

BY MARY HOXIE JONES

Came at length the Judgment Day,
God, the Lord, upon His throne
Saw the multitudes that passed,
Loved them, called them for his own.

God, the Lord, had understood,
Had created and had blessed,
Knew the meanings of the sins
That the weaker had confessed.

And there passed before the Lord
All the soldiers of the world,
Blowing bugles, beating drums,
Holding banners all unfurled.

God, the Lord, beheld them pass
Radiant on the Judgment morn,
All the soldiers ever killed,
All the soldiers ever born.

As their music died away
God rose up and left his throne,
Left the people still to pass,
Went away to be alone.

Music of the marching feet,
And the bugle's fiercer cry
Hadden't fooled God, he had seen
All the men who went to die.

God had gone to be alone
And the Judgment had to wait.
It had been the hope of God
Man could overcome his hate.

But beneath the tiny stars,
Banners and the music beat
Had not stifled angered cries
Nor the tread of weary feet.

God had gone to be alone,
For he heard ring in His ears
All the screams of all the wars
Fought in all the thousand years.

But the throngs, so dull of mind
Waited with a wild eyed stare
Wondering why they were delayed
While the Lord should offer prayer.

There are many people who work earnestly at that who are unwilling to say in advance what they would do should their

efforts fail and war come. It would seem unfortunate to distract their attention from the good work they are doing to try to persuade them to sign a form of words which, if their pacifist efforts are successful, will be entirely meaningless. Some people have had the interesting experience of finding that, having pledged themselves never to participate in war, they have come to consider their duty to the cause of peace completely fulfilled, and to have lost interest in the whole business. It is as if a person, having been admitted to church membership, should thenceforth go about his business with no further concern for the spiritual welfare of himself or anybody else.

The original Quaker attitude of refusal to participate in war arose from the belief that every human being was in a sense divine, to be respected and cherished as a child of God. The Quakers therefore opposed war because war happened to be one of the institutions which did not cherish and respect human beings as children of God, and made it impossible for people engaging in it to do so either. Slavery, intemperance, child labor and other social evils have been at various times opposed by Quakers for the same reason. Except in Pennsylvania and New Jersey, the Friends had comparatively little opportunity, in the early days, to do more than show that war was wrong. With the increasing control of public affairs by the public opinion of the nations, Friends have tended to shift their emphasis. They no longer merely reiterate the wrongness of war; they now seek to make peace.

When war comes, people whose view of the value of humanity at all resembles that of the Quakers find themselves unable to take part in it. Without questioning the sincerity of those who differ from them, they are compelled to stand aloof, and to suffer the consequences of that aloofness. But they do not feel that in so doing they are accomplishing much. It is necessary for them to do so, to save their own souls; which lays on them the heavier obligation afterward. They are storing up spiritual strength for the crisis of comparative peace when they must devote all their strength and ability to rooting out the accursed thing. There was no other course open to them in war-time, but that does not relieve them of responsibility in peace.

In the present generation the one supreme task is the prevention of war. The alternative is destruction. To waste time and energy in arguing about what to do in case war comes seems almost criminal in its futility. For this reason the policies and plans for action that cluster around

the initials "C. O." are inadequate. Unless we make that question entirely academic we have failed.

Unless our interest is broader and more definite than that of merely considering our own attitude in case of war, we run the risk of a sterile selfishness. Too often in practice the C. O. and the militarist take the same view. The one objects to the League of Nations or the World Court be-

cause it is not perfect, the other dislikes it because it threatens to curtail the exercise of his favorite weapon and dares not care much why his surprising ally co-operates with him.

Refusal to participate in war is fundamentally important for some people. Failure in that may lead to the death of the moral being of such people. They must at all costs be faithful to their own con-

science. But the problem is two-fold. As Erasmus said, "Where God is not, Peace cannot come; where Peace is not, God cannot come." The philosophy and program of conscientious objection is at most only one-half of the whole. If we place all our emphasis on conscientious objection, we retire to our own ivory towers and cultivate our souls in selfish solitude. Such cultivation usually yields little fruit.

YES!

BY ALEXANDER C. PURDY

RICHARD R. WOOD in answering this question, has defined the pacifist as a positive factor in preventing war and making peace. He has defined the C. O. as a negative individualist forced by conscience to a purely private decision but without a sense of social responsibility, save in the sense of enlisting other individuals as individuals to stand for a noble but futile cause. If one accepts his definitions one is forced to agree with his conclusions, unless indeed, one holds that the present order is doomed and is to be succeeded by a millenium, to be shared only by C. O's. His definitions, in other words, really beg the question.

But has he not caricatured the C. O.? The term has, to be sure, an unfortunately negative connotation. Conscientious objection means for me, and I feel sure that it means for many others, a way of life which may

issue in objection when another and opposing way of life is for the time being dominant. The attitude gets its name from the dramatic clash of two ways of life. The name is negative, but the attitude is or ought to be positive and constructive. The C. O. on this reading of the term is as interested as the "pacifist" can be in every attempt to prevent war and to develop means for dealing peacefully with disputes. His interest in political, social and economic measures for the peace of the world is of a different quality, however, than the "pacifist's" interest. He is frankly concerned, not with the war problem alone, but with the "many problems of human relations," to which our Friend refers. He cannot place his trust ultimately in anything but the spiritual laws of the kingdom of God. This determines the quality

of his interest in and advocacy of all peace machinery. It should stimulate him to work for the installation of such machinery, but his attitude has deeper roots than in these matters.

I am aware that this attitude will seem quite visionary and idealistic to many. It has been, however, the attitude of the Society of Friends and, although vitiated too often by a withdrawal from the concrete issues of the day, it has been our contribution to society. Without being pessimistic one must recall the "fair-weather" quality of much of the pacifism of other days, and recommit himself to that way of life which takes away the occasion of war.

In a word, my criticism of Richard R. Wood's article is directed solely at his definition of the C. O. which seems to me to be a quite inadequate reading of the term.

OUTLAWING WAR

BY JOHN O'H. HARTE

ARTICLE II.

"The settlement or the solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise between France and the United States of America shall never be sought by either side except by pacific means."

Secretary of State, Kellogg, replied to this informal proposal on December 28, 1927. He stated that France and the United States "might make a more signal contribution to world peace by joining in an effort to obtain the adherence of all the principal Powers of the world to a declaration renouncing war as an instrument of national policy . . . thus perfecting among the Powers of the world an arrangement heretofore suggested only as between France and the United States."

The French reply to this invitation was made on January 5, 1928, and the French Government declared itself "disposed to join with the Government of the United States" in a Treaty "under the terms of which the high contracting parties shall renounce all war of aggression and shall declare that

for the settlement of differences of whatever nature which may arise between them they will employ all pacific means." The French Government suggested that " . . . it would be advantageous immediately to sanction the general character" (of this outlawing of war proposal) " . . . by affixing the signatures of France and the United States."

This injection of "war of aggression", and the proposal that the Treaty should be signed first by the United States and France only, was discussed in the next American reply, dated January 11, 1928.

Mr. Kellogg objected to France and the United States signing the treaty because it "might for some reason be unacceptable to one of the other Great Powers. In such event the Treaty could not come into force and the present efforts of France and the United States would be rendered abortive." To overcome this difficulty, Mr. Kellogg proposed that France and the "Government of the United States and the Governments of the other Powers concerned" should join "for the purpose of reaching a preliminary agree-

IT is over one year since M. Briand proposed that the United States and France should conclude a treaty outlawing war between the two nations. This proposal was made on the tenth anniversary (April 6, 1927) of the entry of the United States into the World War and the invitation was extremely cordial.

The invitation was received in the United States with thoughtful consideration. The Government refrained from action, but individuals expressed the opinion that such a treaty was desirable to the furtherance of World Peace.

The French Government, through the American Ambassador at Paris, transmitted, informally, a "Draft of Pact of Perpetual Friendship between France and the United States." This Draft read as follows:

ARTICLE I.

"The High Contracting Powers solemnly declare, in the name of the French people and the people of the United States of America, that they condemn recourse to war and renounce it respectively as an instrument of their national policy towards each other.

ment as to the language to be used in the proposed treaty, thus obviating all danger of confronting the other Powers with a definitive treaty unacceptable to them."

Referring to the injection of "aggression" into the correspondence, he reminded the French Government that the original proposal of M. Briand "provided unequivocally for the renunciation . . . of all wars as an instrument of national policy."

The French reply disposed of these questions. The note was handed to the Government of the United States on January 21, 1928, and the French Government stated that "whether there would be any advantage in having" the treaty "signed in the first place by France and the United States, or else first elaborated by certain of the principal powers of the world and then presented to all for their signature, is essentially one of procedure. . . . This is tantamount to saying that "the French Government" is ready to concur in any method which may appear to be the most practicable."

But France felt it necessary that aggressor should be injected into the correspondence, because France has certain obligations: is a member of the League of Nations, is a signatory of the Locarno Treaties, and many other treaties. These impose upon France "duties" which "it cannot contravene."

This disposed of all outstanding questions under discussion with the exception of a reservation being injected into the consideration of "war".

Mr. Kellogg, in his reply of February 27, 1928, thought that "A Government free to conclude . . . a bilateral treaty should be no less able to become a party to an identical multilateral treaty since it is hardly to be presumed that members of the League of Nations are in a position to do separately something they cannot do together." But if members are unable to renounce war as an instrument of national policy, and enter into a treaty among themselves and the United States, without violating the Covenant of the League, "it seems idle to discuss either bilateral or multilateral treaties unreservedly, renouncing war." But if such a treaty violates the Covenant of the League, then why did 17 members of the League sign such a resolution, condemning war "as an instrument of national policy in their mutual relations" at the Pan American Conference at Habana, 1928? If it does not violate the Covenant of the League, then the inclusion of aggressor, or any other qualifications, will weaken the proposed treaty and "its positive value as a guaranty of peace" will be "virtually destroyed."

But the French reply, of March 31, 1928, does not agree with the American interpretation of obligations toward the League, and it points out that the members of the League, who were present at Habana, agreed that "wars of aggression" should be outlawed, thereby including the very term that the United States now desires to exclude from the proposed multilateral treaty.

The French Government believes that an unconditional treaty between France and the United States is possible, because such an agreement "would not expose" France and the United States "to juridical difficulties resulting from the respective positions of various powers with regard to one another" as would a multilateral treaty. But because of these difficulties, it is not possible, France considers, to advocate an unconditional treaty that will be signed by a number of Powers.

If the United States desires a multilateral treaty, and a treaty that shall "make a solemn declaration condemning recourse to war as an instrument of national policy", then France is willing that Germany, Great Britain, Italy and Japan should be fully informed of the progress of the negotiations, and that their assistance should be obtained in the drafting of a treaty that shall be acceptable to the leading nations of the world.

But this will only be possible if it is understood that France considers that the Treaty shall "not be substituted for", or

tion condemning recourse to war as an instrument of national policy, *or in other words, as a means of carrying out their own spontaneous, independent policy*". (Italics ours).

This, in other words, means that the signatories shall agree not to resort to war with one another, but that if a non-signatory-nation shall become involved in a quarrel with another nation, and if that non-signatory-nation is bound to the signatory-nation by a previous treaty of arms, or co-operation, then, by virtue of that agreement, the signatory-nation will of necessity have to wage war, or cooperate, to assist the non-signatory-nation. There is no guarantee against with whom that non-signatory-nation will have difficulties; it may be with another non-signatory-nation. In that instance the signatory-nation would be at war with a nation not a member of the Treaty. But there is every likelihood that it might be a signatory-nation. If that was the case (and there is every possibility, and probability, of such being the case) then signatory-nations of the Treaty would be forced to wage war with one another, despite the terms of the Treaty. They would be bound to do so to observe previous treaties, and treaties that they could claim, with some degree of justification, that would be outside "of their own spontaneous, independent policy".

The French Government thinks that all nations should be included in the Treaty. If this is not possible, then France believes the Treaty should not be made effective until all nations are signatories. But, willing to compromise with the United States, the suggestion is made that the Treaty might be made effective if the signatories agreed that it should be made so "despite certain absentions." These views (the gradual inclusion of all nations, but not at once) have the support of the American Government.

From the time that *aggressor* and *multilateral* were injected into the correspondence, the negotiations have become involved with relics of the past that cannot be ignored: at least by the French Government.

The question arises: Why not sign a bilateral treaty between France and the United States. The answer is obvious. Should Great Britain become involved in a war with France that included American interests, then the United States might, of necessity (political and economic) be forced into war with Great Britain against France. Such a provision, and possibility, enters into the consideration of multilateral treaties also, but that provision can be satisfied, we believe, if signatories are released from their pledges toward a nation that defaults in observing the conditions and terms of the Treaty. But, on the other hand, if France demands that, in addition to this danger, there shall also be inserted the consideration that all previous and present treaties shall be observed first, before the consideration of the Treaty itself, then we have reservations that make the Treaty not possible in effect.

SACRIFICE

BY JUDGE JAMES P. DORAN

Under our Father, God of all,
We sound Thy praise from joyful
hearts.
Men of good-will what e'er befall
The angel's song its peace imparts.
In all, through all and over all
We pray Thy kingdom here preserve,
Let every land, the great, the small,
Thee only know to love and serve.
Let every man his neighbor know,
Let every land its peace conserve,
Thy care and blessing rare bestow,
They only live who know to serve.

prejudice in any way, "previous obligations contained in international instruments such as the Covenant of the League of Nations, the Locarno agreements or treaties guaranteeing neutrality whose character and scope cannot be modified"; that "the renunciation of war, thus proclaimed, would not deprive the signatories of the right of legitimate defense"; and that if a signatory disregards the Treaty then all other signatories shall consider the Treaty as non-existent as regards the violator, and that they may take whatever steps they consider wisest to punish the defaulting nation.

This weakens the proposed Treaty to a considerable degree. It really means that the signatories must first observe their present obligations, and if those obligations do not interfere with the observance of the proposed Treaty, then the Treaty shall be observed. This stipulation is made clear in the French Note, which reads: that "the signatory Powers of such an instrument, while not prejudicing their rights of legitimate defense within the framework of existing treaties, should make a solemn declara-

AROUND THE WORLD

HABANA 1928

BY DR. L. S. ROWE

THE Sixth International Conference of American States which has just adjourned will go down to history as in many respects the most significant as well as the most fruitful of the series of Conferences inaugurated by the first Conference held at Washington in 1889. None of the preceding Conferences have had as varied a program nor have the programs included so many important questions closely affecting the larger interests of all the Republics of the American Continent. It is a significant fact that in each and every one of the questions included in the program of the present Conference, important and constructive forward steps have been taken.

As regards the Pan American Union, the fact that unanimous agreement was reached in the formulation of a convention is in itself an indication of the importance which the American Republics attach to the Pan American Union. This Convention places the Union on a firmer basis than it has ever before occupied. Furthermore, the discussions in the Conference relative to the organization and functions of the Pan American Union indicated the deep interest of all the Republics in the development of the functions of the Union and in the strengthening of its position as the official international organization of the American Republics. The decision of the Conference not to entrust political functions to the Union will serve to enlarge

the Union's usefulness in the field of commercial, educational and cultural cooperation between the Republics of America, for it will remove any misgivings that may have existed that the Union will interfere with the sovereignty of the constituent States.

In the domain of public and private international law the Conference made important steps forward. The acceptance by the delegations of twenty States of the Code of Private International Law prepared by Dr. Antonio S. de Bustamante is a step of deep significance to the future of Pan American relations.

The greatest triumph of the Conference in the field of public international law is the resolution unanimously adopted providing that disputes of a juridical nature be submitted to arbitration and that a Conference of the American Republics be held in Washington within twelve months for the negotiation of a Convention to render obligatory arbitration effective. A further resolution of great importance also unanimously adopted, outlaws aggressive war and commits the Republics of America to the use of peaceable means for the settlement of all disputes that may arise between them.

The codification of international law for the American Republics has begun and the Sixth Conference has been able to prepare and agree upon conventions dealing with public international law on:

1. The rights of asylum.
2. Duties of neutrals in civil strife.
3. Maritime neutrality.
4. Treaties.
5. Diplomatic agents.
6. Consular agents.
7. Status of foreigners.

The signing of a convention on commercial aviation, the action taken on the Pan American Railway and on the Pan American Highway constitute real achievements in the field of communications. The program of the Conference was also carried forward in the field of cultural relations. The establishment of a Geographical Institute and of a Pan American Institute of Intellectual Cooperation will mean much to the development of better understanding between the nations of America.

In the field of social problems, the unanimous purpose to give the Pan American Sanitary Code full effect in all the Republics of the American Continent carries with it the possibility of far-reaching results in the field of public sanitation and especially the possibility of Pan American cooperation in this important matter.

The full significance of the results of the Conference will become fully apparent when the conventions and resolutions are made effective and in this respect a large responsibility will devolve on the Pan American Union.

PEACE TESTIMONY OF THE MENNONITES

THE Mennonite Church is the largest denomination that has a direct testimony against war. They have never taken an active part in political affairs, but have borne a very strong testimony among themselves throughout the period of their history.

The confession of faith of the Mennonite Church was adopted at Dortrecht, Holland, in 1632. The statement issued at that time bearing upon the subject of war is as follows:

"Regarding revenge, whereby we resist our enemies by the sword, we believe and confess, that the Lord Jesus has forbidden His disciples and followers all revenge and resistance, and has thereby commanded them not to 'Return evil for evil, nor railing for railing'; but to 'Put up the sword into the sheath', or, as the prophets foretold, 'Beat them into plowshares.'—Matt. V. 39, 44; Rom. XII. 14; I Pet. III. 9; Micah IV. 3.

"From this we see, that, according to the example, life, and doctrine of Christ, we are not to do wrong, or cause offense or vexation to any one; but to seek the welfare and salvation of all men; also, if necessity should require it, to flee, for the Lord's sake, from one city to another, and suffer the 'Spoiling

of our Goods,' rather than give offense to any one; and if we are struck on our 'right cheek, rather to turn the other also', than to avenge ourselves or return the blow.—Matt. V. 39; X. 23; Rom. XII. 19.

"And that we are besides this, also to pray for our enemies, comfort and feed them, when they are hungry and thirsty, and thus by well-doing convince them and overcome the evil with good. Rom. XII. 20, 21.

"Finally, that we are to do good in all respects, 'Commending ourselves to every man's conscience in the sight of God', and according to the law of Christ, do nothing to others that we would not wish them to do unto us.—II Cor. IV. 2; Matt. VII. 12; Luke VI. 31.—Article 14, Page 25."

Because of the fact that many of the Mennonites were German or of German descent, they suffered a great deal during the past war. Being a rural people and scattered over the United States it was difficult for them to take any united action. However, the Mennonite General Conference, which met in August 1917, was fairly representative of the entire group in the United States and Canada. This Conference issued a statement in regard to war which

was signed by forty-eight bishops, one hundred-and-three ministers, and thirty-two deacons. Unofficial delegates who were present from branches other than those affiliated in the General Conference approved of the statement.

The strongest and one of the most interesting paragraphs in this statement reads as follows:

"Recognizing with gratefulness the consideration given our religious convictions, as previously stated, we take this opportunity of giving expression to our attitude concerning the issue as it now confronts us. As a Christian people we have always endeavored to support the government under which we lived in every capacity consistent with the teaching of the Gospel as we understand it, and will continue to do so; but according to this teaching we cannot participate in war in any form; that is, to aid or abet war, whether in combatant or non-combatant capacity. We are conscious of what this attitude, under existing circumstances, may mean. No one who really understands our position will accuse us of either disloyalty or cowardice; for our record has proved our submissiveness to the

powers that be, and to maintain our position under present conditions requires greater courage than to accept non-combatant service. But believing as we do, that any form of service under the military arm of the government means responsibility, either directly or indirectly, for the taking of human life and other destructive acts of

war, we cannot consistently do otherwise than hold aloof from every form of military service. Our people have at all times refrained from voluntary enlistment for service in any form under previous military laws, and for us now to accept service under the military arm of the government

would be equivalent to a denial of the faith and principles which we have held as vital to our spiritual well-being and eternal salvation."

For further information in regard to the attitude of the Mennonite Church toward war, address the Peace Problems Committee of the Mennonite Church, Scottdale, Penna.

THE HULL DISARMAMENT PROPOSAL

DR. WILLIAM I. HULL, of Swarthmore College, Pa., has suggested a naval holiday between the United States and the British Empire. His tentative proposal reads:

"The two governments mutually agree:

"First, that their respective annual appropriations for naval armaments during the ten years from July 1, 1928 to June 30, 1938 shall not exceed the sum appropriated by each of them for naval purposes during the fiscal year 1927-28, and that during these ten years the keels of no new warships of any kind shall be laid down.

"Second, that during the said ten years,

utmost endeavors shall be made, by means of negotiations, conference, joint high commissions, and the commissions of the League of Nations, to solve such outstanding problems as the "freedom of the seas", submarine and aerial warfare, naval bases (such as those proposed at Newport and Singapore) and armaments on land.

"Third, that with the successive solution of these problems, the maximum annual appropriations for naval and other armaments shall be progressively reduced."

In letters to the press (published in the Philadelphia *Public Ledger*, February 26, 1928; London *Times*, March 16, 1928, and

New York Times, March 17, 1928) Dr. Hull called attention to the growing naval competition between Great Britain and the United States, that may end in war unless this naval competition is curbed. He calls attention to the naval competition between Germany and Great Britain, initiated in 1907 with the launching of the first dreadnaught by Great Britain and the German response by laying down the keels of two, and he fears that a similar competition will come between Great Britain and the United States unless public opinion demands that this shall not be so.

AN OUTSTANDING PEACE CONFERENCE

THERE is every likelihood that the forthcoming Peace Conference, to be held at Pocono Manor, will be an outstanding success. The Conference will be in session from June 16-29, 1928, and the addresses and discussions will be enriched by such prominent men and women as, Samuel Cavert, James MacDonald, Rufus M. Jones, Norman Thomas, Paul Jones, Dorothy Detzer, Nevin Sayre, Frederick J. Libby, Vincent D. Nicholson, Francis R. Taylor, and others.

This Peace Conference, which it is hoped will be but the forerunner of many other annual conferences, is being sponsored by the American Friends Service Committee to discuss the important problems that are facing those who are working for World Peace.

On Saturday, June 16th, at 5:00 P. M. will be held the opening reception and social gathering, to be followed, at 7:30 P. M., by the first address, "Analysis of the Peace Movement in America Since the War."

Sunday morning and afternoon will be spent in worship and rest. In the evening an address on "The International Situation and World Peace" will be presented.

Monday morning (9-10:30 A.M.) will be given over to discussions, at round tables, on the address of the previous evening. These round tables will be united into an open forum later in the morning (11-12 A.M.). The leaders of the various round tables will speak, and the discussion will be summarized by the speaker of the preceding evening.

The afternoon will be spent in recreation, and, from 5-6:00 P.M., it will be possible, for those who desire, to speak with the leaders present. If weather permits these

discussions will be held out of doors.

On Monday evening the address will be, "Problems Facing Workers for Peace in the United States."

On Tuesday the program will be identical with that of Monday, with the exception that in the evening another speaker will discuss, "Criticisms of the Attitudes and Methods of Peace Workers."

On Wednesday (June 20th), instead of the evening address, there will be the closing session of the Conference, an open forum discussion, and short concluding addresses.

This Conference is made possible through the courtesy and co-operation of the Pocono Manor Association. Special rates are being offered to those attending the Conference: two persons in one room—\$6.00 each; one person in one room \$7.00. These rates include meals.

Reservations should be made either through the Pocono Manor Inn, Pocono Manor, Pennsylvania, or through the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

WE PROGRESS

OUR group of Contributing Editors continues to grow. In addition to the six names listed in our April number, we now add: Paul Jones (Secretary of the Fellowship of Reconciliation), Thomas R. Kelly (Earlham College, and President of the Peace Association of Friends in America), Gilbert MacMaster (Friends' representative in Berlin), Elbert Russell (Duke University), James T. Shotwell (Director of the Division of Economics and History, Carnegie Endowment for International Peace),

and Walter C. Woodward (Editor, *The American Friend*).

During the month of April we increased our circulation (paid copies only) from 6,093 to 6,125. This despite cancellations due to the inclusion of THE MESSENGER OF PEACE in *The American Friend*.

The journal may now be obtained in Germany. Arrangements have been concluded with Gilbert MacMaster (Address: Religiose Gesellschaft Der Freunde, Prinz-Louis-Ferdinand-Str. 5, Berlin NW 7, Germany) for the distribution of copies. Readers in Germany should send their subscriptions to Gilbert MacMaster direct, and not to America. The German rate is Mk. 2.75 a year.

The journal may be obtained in Geneva from Bertram Pickard, Service International de la Societe des Amis, 5 Place de la Taconnerie, Geneva, Switzerland.

Adeline Hadley, of 427 North Third Street, Oskaloosa, Iowa, is our representative for the State of Iowa. All Iowa subscribers should send subscriptions to her.

Articles that will appeal in forthcoming issues are: "Arbitration and Great Britain" by F. Maddison (London, England), "The C. O. Is Essential" by William E. Berry (Penn College), "Ideals of 1917" by Leland Austin (Penn College), "Should We Bind up the Wounds?" by Paul Jones (Contributing Editor), "War Debts and Disarmament" by J. Henry Scattergood. Also Marjorie Hill Allee, H. Linneus McCracken and Merrill Root will have contributions in forthcoming numbers. Anna L. Curtis will contribute monthly her "Window for Boys and Girls." Mary Hoxie Jones will send her monthly poem.

INFORMATION FOR MINISTERS, PUBLIC SPEAKERS AND PEACE WORKERS

Why American Ships Were Sunk

"In the spring of 1916, over 175,000 tons per month of shell, steel, copper, small arms, ammunition, etc., were being delivered from America (to the Allies). Twenty per cent of the space on American liners was allotted to munitions alone. Having in view the enormous amount of munitions of war obtained from the United States by the Allied Powers while the former country was a neutral, might not victory have been obtained by the Central Powers had the Joint Resolution (Burton Resolution prohibiting exportation of arms and munitions to a belligerent nation by the United States while the latter country is neutral) been in effect?

—*Secretary of the Navy,*
CURTIS D. WILBUR.

A Prayer in Time of War

O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the wounded, writhing in pain; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land. . . . for our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of one who is the Spirit of love and who is the ever faithful refuge and friend of all that are sore beset, and seek His aid with humble, and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory now and ever, Amen.

—MARK TWAIN.

Missionaries and Armed Protection

At a meeting of the Friends Service Council held on December 1, 1927, London, England, it was recorded in the Minutes that "The China Committee forwards its Eighth Minute, of November 27th, containing the following paragraphs, which we endorse.

"As a general rule we prefer that missionaries should be guided by the advice given by the consuls; but we recognize that there may be circumstances where it may be necessary to act against such advice. Such a step should only be taken with a clear sense of guidance after careful consideration and consultation with those who know the conditions.

"With regard to proceeding up-river to Szechwan, the chief point in favor of this is the strong invitation from Chinese Friends at Chengtu; providing that in other respects the way is clear to go forward we think that our missionaries should regard themselves as free to go up to Szechwan even if they cannot secure full

approval from the British consular authorities."

At the annual session of the Foreign Missions Conference of North America, held at Atlantic City, January 10th-13th, 1928, the following resolution was passed by a vote of about four to one:

"Resolved, that in the judgment of this Conference the use of threat of foreign military forces is in general a serious hindrance to missionary work and that the effort should be made to secure, for those missionaries desiring it, the privilege of waiving their right to such protection."

Tolstoi and War

"Let only the question of the human life be put correctly, as it was put by Christ and not as it was corrupted by the churches, and all the deceptions which by the churches have been heaped on Christ's teaching will fall of their own accord.

"The question is not whether it will be good or bad for human society to follow the law of love and the resulting law of non-resistance, but whether you—a being that lives to-day and is dying by degrees tomorrow and every moment—will now, this very minute, fully do the will of Him who sent you and clearly expressed it in tradition and in your reason and heart, or whether you want to act contrary to this will. As soon as the question is put in this form, there will be but one answer: I want at once, this very minute, without any delay, without waiting for any one, and without considering the seeming consequences, with all my strength to fulfill what alone I am indubitably commanded to do by Him who sent me into the world, and in no case, under no condition, will I, can I, do what is contrary to it, because in this lies the only possibility of my rational, unwretched life.

War—Patriotism—Peace by LEO TOLSTOI.
(Vanguard Press, New York City).

BOOKS

Books mentioned may be obtained through the Friends Book & Supply House, Richmond, Indiana.

THE FAMINE IN SOVIET RUSSIA* 1919-1923

Here, in 609 pages, is told the story of the operations of the American Relief Administration. It is told by a competent authority—H. H. Fisher—as he is Chief of the Historical Department, the American Relief Administration, and is Lecturer in History, Stanford University. The book is valuable as Mr. Fisher has the support of the A. R. A. archives in addition to the co-operation of other sources of information.

The attempt of the United States, through President Wilson and Herbert Hoover, to create a neutral commission for the relief of the starving Russians, is given in detail. How this plan was pressed forward in 1919 as an attempt to prevent any new military

*The Famine in Soviet Russia, 1919-1923, H. H. Fisher, MacMillan Co., New York, \$5.00.

effort of the Allies against the Russians, which idea President Wilson and Mr. Hoover opposed as such a policy was inconsistent with American ideals and traditions, and would only prolong the period of slaughter.

But this plan did not succeed; the slaughter was prolonged, in the White Armies and the Russo-Polish war. On June 26th, 1921 the crisis came nearer: *Pravda* (Soviet publication) admitted that famine was ranging among a population of "about 25,000,000", but no appeal for help was made. The Soviet would not compromise with the Capitalists and "saved its face" by allowing the Patriarch Tikhon and Maxim Gorky to make the appeal to the world, which was issued on July 23rd to the press.

On the same day that this appeal was published in the papers of the world, Herbert Hoover replied to Gorky and after a few days the American offer was accepted by the Soviet Government. But there were further negotiations before final agreement could be reached (which was arrived at in Riga, August 20th, 1921), and it was not until Saturday afternoon, August 27th, 1921, that the first contingent of the American Relief Administration, Russian unit, headed by Philip H. Carroll, "rolled into the Windau station of Moscow".

The work of the American Friends Service Committee in Russia is dealt with in this book but very briefly—just over two pages! We read: "The A. F. S. C. began relief work in Russia in 1916. It continued there through 1917 and 1918. After a break of fifteen months a Friends' Unit under Arthur Watts of the British, and Anna Haines of the American Section, entered Russia in 1920 and was at work at the time of the A. R. A.-Soviet negotiations of that year."

This book, then, while being an account of the Russian Famine, and the help that was rendered to the starving millions, is perhaps, more strictly, an historical record of the American Relief Administration but nothing more. As such, however, it is valuable.

CONTRIBUTORS

RICHARD R. WOOD is Executive Secretary of the Philadelphia Peace Council.

ALEXANDER C. PURDY is Professor in Practical Theology at Hartford Theological Seminary and Contributing Editor, THE MESSENGER OF PEACE.

MARY HOXIE JONES is Executive Secretary, Philadelphia Young Friends.

L. S. ROWE (Dr.) is Director General of the Pan American Union, Washington, D. C.

Peasant Life in Palestine

BY CHRISTINA H. JONES

"There is no word for home in the Arabic language" is a remark one often hears in the East from the lips of foreigners who feel a sweet complacency in their own conventional, well-ordered homes. On the surface it might look as if the remark meant all that is implied but as one comes to know the people and love them, one realizes that there is the institution of home whether or not the language provides a word for it. There are fathers and mothers and little children in Palestine just as there are anywhere and surely there is home where there is father love and mother love.

In attempting to tell you something of the home life of the people of Palestine perhaps it will be wise to confine ourselves to the peasant life as it is, after all the heart of the country and it is there that one finds real Palestinian home life. In the cities life is more conventional and the many foreigners who have found homes in this land usually follow their own customs.

So much of the peasant home life is lived outdoors that one finds there the clearest picture of the home activities. In the true peasant village the houses are very small, poorly ventilated, and the abode not only of the fathers and mothers and children but also of the cow or the goat or the chickens. The family live on the floor above the animals. If the people were compelled to live in these houses all day long they would suffer a great deal, but nature has bountifully provided days and months of cloudless skies, warm sunshine and an agricultural life, so that these houses are necessary only during the rainy season. The interior of the house is very simple. Small apertures in the walls provide storage places for lentils, wheat, rice, olives, dried figs, and olive oil; the chief food of this country. A bigger opening serves as a place to keep the mattresses and bedding out of the way in the daytime. At night the bedding is pulled out and put on the floor for the family to sleep on. In some of the villages these houses are giving way to more modern structures but there are still enough of them to make it possible to call them Palestinian peasant homes.

SIMPLE HOME LIFE

The cooking is done out of doors, chiefly on little charcoal "canoons," a very simple little fireplace made of clay which can be moved easily from one place to another. The peasant does little cooking. He lives largely on the foods which the seasons bring in turn. The Palestinian housewife is not troubled with the complicated machinery of our western homes. Fine linen, silverware, big washings and ironings, three, four, or five course dinners, tables, chairs, saucepans, frying pans, baking pans,

stew kettles, tin openers, egg beaters and the hundred and one other things which are so necessary to the well managed western home simply do not exist for her. The farm wife shares her husband's labors, bakes the bread, carries water from the well or the spring, and cooks his simple food on her charcoal fire as well. When she is not busy doing these things, she may be seen making the beautiful cross stitch work or lovely straw mats. She has selected the straws and dyed them. Now she weaves them into large trays forming as she does a design which she has in mind—a heritage from her mother or grandmother perhaps.

The father's main task is to take care of the land, plough it, sow it, harvest the crops and sell what is left after the family's food supply has been taken out and the taxes paid. His life is discouraging. So much depends on the rainfall and freedom from pests. Luckily for the farmer the government is trying to improve the soil, introduce new crops and more scientific methods of farming and improve the stock. The average peasant can make a living from a piece of land fifteen acres in size. All too often he is in debt, paying interest at twenty or twenty-five percent and so has little chance of getting ahead.

The family in Palestine is a much larger unit than our small inclusive circle in the west. In order to understand the family one must go a little farther back to the tribe. In some villages there are two or three tribes or even four as there are in Ram Allah. These tribes are really enlarged families, all being the descendants of one common ancestry. In the smaller villages we may find everyone belonging to the same tribe, owning land in common and sharing the joys and sorrows, blessings and hardships as one family. In the larger villages where there has been division in the past one finds family feeling very narrow. There will be no dealing with other tribes, no inter-marriage, no social relations of any kind. Ofttimes a village is divided within itself and that usually means serious and costly quarrels. In Ram Allah where there has been a good deal of education and progress the tribal idea is breaking down rapidly and there is developing the larger community spirit. Inter-marriage is common, social life is more inclusive and there is a spirit of enterprise. But that is not common to the country and conditions do not change very fast in the outlying villages. With the tribe as a background one finds the smaller family unit comprising the father, his sons and their wives and children. That group may be as many as thirty or forty or more. It is into a social group like this that a child is born, and usually in a social group of this kind he remains.

As in the life of people everywhere the great events are births, marriages and deaths so it is in Palestine, and because there is little to break the even tenor of their ways these events all take an exceedingly important place in the lives of the people, giving opportunity as they do for festivity—or, in the case of death, for the expression of a common sorrow and grief.

BIRTH OF BOY BRINGS HAPPINESS

When a little boy is born everyone is happy. Allah himself is smiling on the parents! The father rejoices because the family name will be carried on, the mother because she has now more prestige in the home and her husband will be pleased, the larger family or tribe because a man has come to strengthen them, to help fight if need be, to carry on the work and keep the land from their enemies. Gifts are given and there is a time of feasting. The father and mother take the son's name. For example if the tiny son is called Hanna—the Arabic equivalent for John—the father becomes "Abu Hanna," and the mother "Im Hanna." The little boy soon learns his importance in the home and most mothers become willing slaves to their sons. But when a daughter arrives the occasion is less joyous. Even if the parents do not really mind, which is not infrequent, because daughters are valuable to the farmer, they must not show signs of happiness. It just isn't done! However the family is not impervious to baby ways and baby smiles and the little daughter soon wins her way into the hearts of the family and gets her share of love and care. There are economic reasons why a girl is not welcomed heartily. The only career ahead of her is marriage and marriage means that she is lost to her family. Her children are the property of her husband's family. Should her husband die and she wish to return to her own home she must leave her children. There is a bright side to this picture, however. If she develops into a beautiful girl, a good housekeeper, is strong and sweet tempered she will bring a goodly sum in marriage. The value of this cannot be overestimated. Her whole family benefits. Just the other day a young man came to say goodbye to us before he left for South America. We were surprised that he had collected sufficient funds for the journey but it seemed that his sister, who is rather well endowed with feminine graces was married recently and her husband had paid sixty pounds for her (\$300). The brother was taking forty pounds of it to go and seek his fortune. The sister probably got a new dress and a bracelet or two; her father the remainder.

BLUE BEADS AND THE EVIL EYE

Many interesting little customs surround the child. He rarely has a bath of good soap and water but his body is frequently rubbed with olive oil. Almost as soon as he is born he is dressed in the coarse little garments which he will wear for some months. A little cap trimmed with coins

and blue beads is put on his head for, you see, mothers whose babies are not so strong and beautiful might be jealous and cause the evil eye to bring harm to him; or again some woman who has no child might in her envy work a spell. The blue beads will protect the child from this evil eye. Nearly every baby wears a piece of alum to keep away sickness. This alum usually forms the inside part of a pendant to a string of blue beads and is encased in the beads.

Among the Christian mothers a baby is not considered a Christian until he is baptized. The baptism in the Greek Church is quite a ceremony. If the parents can afford it they have three or four priests officiate but if they are poor, only one. The water is prepared in the font, olive oil is poured in, the water blessed and the devils blown out by the priest. The parents do not necessarily attend, next to the baby the god-parents are the chief people at a baptism. The Bible is read, prayers are said, the god-parents spit on the devil three times, the baby is dipped in the water and the ceremony is over. The baby now belongs to the Christian community.

One Greek Orthodox mother, whom we know, brought her son to the school dressed as a Catholic monk. He wore the robe and cowl, rope girdle and little skull cap after the manner of the garments worn by the Franciscans. She explained that the boy had been ill and she had vowed that she would let him wear these clothes for a year if God would spare him. This same mother on the occasion of a wedding in the village dressed the boy in his oldest, most worn garments so that he would not look his best and so bring the influence of the evil eye upon him.

INFANT MORTALITY

One of the tragedies of the country is the very high infant mortality. In some villages it is forty and fifty percent. It is not a lack of love but a lack of knowledge that is responsible for this very serious condition. Everything is "from God" and that idea helps these poor, ignorant mothers endure their many losses, but we long for the day when there will be clinics within the reach of every mother where sympathetic, carefully trained nurses will teach them how to care for their babies. It takes a strong baby indeed to survive the diet provided for it when it can no longer depend on its mother for sustenance. It is not unusual to see a very small baby eating a nice juicy cucumber, a piece of fat meat, ripe figs or the richest of sweets. Eye trouble is also very common among babies and much of the blindness of the country could be prevented if children had the proper care in infancy.

There are but a few years between childhood and marriage for boys and girls in Palestine. Almost as soon as they can walk the parents are thinking of their marriage and engagements come very early. Events in the family such as sudden death of the

parents or the marriage of an older brother or sister may speed the day. Earthquakes have a good deal to do with the many marriages among the girls in our village schools. That would seem a remote cause for marriages but it works in the following sequence: the earthquake ruins many homes much repair work and building necessarily follows, and women are needed to carry water and stones and help with the extra cooking; since servants are a bit inconvenient in the one room house, marriages are arranged to solve the problem of extra help.

(To be continued)

INDIANAPOLIS MEETING STUDIES WORSHIP

The following report made to the Pastoral Committee of the First Friends Church of Indianapolis has been submitted for publication.

Your Committee appointed in the third month, to conduct a discussion period in the meeting in the fourth month, on some topic contingent to the general topic of "The Spiritual Condition of the Meeting," chose to discuss "Worship", stressing particularly "Silent Worship."

Feeling that the right attitude toward and in worship is just as basic in the building of a life, as is a bed rock foundation and a plumb-line in the erection of a sky scraper, or the Mariners chart and compass are in the sailing of a vessel, was the reason for selecting this topic.

We believe that there is a growing appreciation on the part of many of our members, and especially the Young Peoples Groups of the influence of meetings for worship, conducted after the manner of Friends on the lives of those participating.

After some discussion on the sub topics, "Control of the Mind in Worship" and "The Activities of Silent Worship," it was developed that one cannot help becoming worshipful if they will contemplate for a period of time, the magnitude of God's Love, Patience, Power, Wisdom and their own unworthiness in comparison with His.

The attached paper, which is part of this report, was very much appreciated.

SILENCE IN WORSHIP

"God is a Spirit, and they that worship him must worship him in spirit and in truth." From the Journal of George Fox, we read, "All Friends everywhere, keep your meetings waiting in the light, which doth come from the Lord Jesus Christ; so will you receive power from Him and have the refreshing springs of life opened to your souls, and be kept sensible to the tender mercies of the Lord, and know one another in the life, and in the power, which comes from the Lord Jesus Christ."

Catholicism and Calvinism were based on the supposition that God once lived on the earth and that he has now gone to the far-off heavens and has left a wonderful Book to interpret him. Quakerism was based on the supposition that God is with us. He

reveals himself to us and it is a privilege for his children to be guided by his living voice.

In the long struggle George Fox had to secure a living peace as he called it, he says there came a voice to him saying, "There is one, even Jesus Christ which can speak to thy condition."

A few weeks ago a friend sat with me in our meeting. She was not a Quaker. We had never discussed religion, but she remarked in the afternoon, "Oh the silence in your meeting was so refreshing. One could just feel the spirit of worship."

The memory of devoted parents who with uplifted, serene faces could talk so simply to a loving Heavenly Father with such child-like assurance and such confidence; parents whose living presence every day is so near, has given to me assurance of the wonderful power of the Divine Spirit. God is, indeed, a Spirit—as Robert Barclay said, "For as our worship consisteth not in words, so neither in silence, as silence; but in an holy dependence of the mind upon God. God is not wanting to move in his children to bring forth words of exhortation or prayer when it is needful." To many silence in worship may acquire calmness and repose, a better perspective.

A brief review of the development of silent worship among Quakers may help us to realize the place it is destined to hold in the future. In the seventeenth century, those who met to worship in silence had undergone a profound experience. The realization of the Divine Presence within them had stirred their whole life, and influenced their worship.

In the eighteenth century, the silent meeting became rather a discipline of the spirit, a time of introspection, a passive attitude. The period of the revival in presentation of the scriptures broke away from quietism.

Are we not too inclined at the present time to expect our ministers to give mental stimulus to us in our meetings of worship rather than to pray that God may speak to our spiritual needs through the message of their consecrated ministry? May we not often fail to appreciate a period of silence because we have not prepared our hearts and our minds to receive the infilling of the Holy Spirit?

As Rufus Jones has said, to many, silence in worship, whether in church or elsewhere may be irksome, for the mind is thrown as it were, back on itself. All irritations, the clatter and clang of business crowd in to submerge the inner self, that would persistently withdraw to invisible sources of inspiration, there to acquire peace, calmness and assurance. "Be still and know that I am God."—"The Lord of Hosts is with us."

"How sweet to wait upon the Lord
In stillness and in prayer!
What though no preacher speak the word
A minister is there."

A Touching Appreciation

Two Months With Ermina Jones Totah

When a beautiful life suddenly goes out of our presence, a life that seemed needed on this earth of ours, a life that has been full of helpfulness and gives promise of many more such years, we cry out in our grief, "Why, Why?"

It was some time in late January that Khalil Totah told me that Ermina was not sleeping; that she was often depressed and felt that she was not giving to the school as much as she ought. She was not satisfied with what she was accomplishing. He felt that if she could get away for a time, see new things and think new thoughts, it would help. He suggested Italy and asked if I could accompany her. I told him that I knew of no one else with whom I would prefer to run away. I, too was needing a change. A very busy summer had followed the earthquake. All Ram Allah was being repaired and it had been difficult to get workmen, so the work had taken most of the summer. Then school had begun with the usual many details to be arranged and I had not been able to quite overcome a very tired head although I had tried to be wise and turn over as much as possible to others. I had a splendid staff of workers who said, "Go!" We found a young woman who had been studying at the American School of Archaeology in Jerusalem who was glad to come out and take Ermina's classes and mine at the two schools.

It was not easy for Ermina to go. It seemed to her like neglecting duty, and always she was conscientious. But she knew it would do me good, so at last consented. We reached Naples February ninth. I had been quite sick on the voyage but land is always the medicine and we soon began to enter into the joys of sigh-seeing. We did not stay long at Naples. We visited Capri and its beautiful blue grotto and Pozzuoli (the Puteoli of Paul's day) with its crater long quiet, now active in a number of places with boiling mud. Pompeii was left for our return.

Then Rome with its ruins, telling so many stories of former greatness and glory, of intrigues and decline. But Rome, always full of interest, is not wholly cheerful. Even its beautiful churches have a sobering influence. Everywhere saints and martyrs and the dear, dead Christ, until one almost forgets that the religion Jesus taught was a joyous, daily sacrifice, because a great love made service the truest joy.

Our objective was Florence with its pictures and flowers, but on the way we stopped at Assisi where everywhere were reminders of one who, like the Master, found his greatest joy in sacrifice. Think as we may about a religion that made him neglect his body and deny himself every comfort, we never can think of St. Francis

as morbid. Gentle with his little brothers, the animals and birds, loving "Brother Sun and Sister Moon," his joy came from things deeper and higher, things more simple and more profound than those which take so much of the time and thought of most of us—food and clothes and comforts. One afternoon we visited the hermitage of Carceri and the tiny caves in the forest where St. Francis and his followers went for their retreats. It was a walk of about ten miles and a perfect day. The forest was full of beauty. Little snow-drops dotted the ground. We stretched out on the grass and drank in the beauty and talked of the "little poor man" and what his life had meant to the world. Our visit to Assisi was one of the happiest parts of the trip. Ermina slept well in the quiet and peace of the hill-top city.

And then Florence—gay Florence! But not always gay. The story of Savonarola casts a shadow. Why is it that man has always found it difficult to find the "happy medium"—to use the good things of life but not abuse them? To love the things of heaven but not despise the beauty of earth!

We spent over two weeks at Florence then back to Rome and Naples by way of Sienna. At Naples we met my dear friends William and Anna Yarnall, who invited us to join them in a wonderful two days trip to Pompeii, Ravello, the glorious Amalfi drive and Paestum with its fine old Greek temples. This was the high spot of our whole journey. Ermina enjoyed it to the full. Then came the comfortable trip home. I was a good sailor again.

The trip had been a joy. There were times of depression when I would try to assure her that her biggest duty was to make the boys' school a lovely home for Khalil and the boys—with an atmosphere sweet and wholesome and Christian, where the boys would learn to appreciate beauty and order in the home and the right relationship of husband and wife. I wanted her to feel that this was no small and unimportant task and that everyone felt that she was doing it beautifully. Much of the time she was her own bright enthusiastic self, eager to get all she could to tell the boys when she reached home. She was a dear companion. We did gymnastics together, read together, learned poetry together and talked of many, many things. I felt that I knew her better than ever before. There was much sleeplessness but also many good nights. At first she was restless when she waked but someone had told her not to mind if she did not sleep, that if she could lie quietly she would be resting and after a while she seemed able to do this so that I could not always tell whether she was sleeping or resting quietly.

She seemed to me much better. The dark lines under her eyes were gone, and she looked so "pink and white and pretty" that I felt proud indeed when some one on the boat would speak of my daughter!

She was eager to get back. Two months away had seemed long. She was homesick for Khalil. But the excitement of getting home again perhaps, made the old sleeplessness return. The duties waiting to be taken over again, looked heavy. April fourth was a troubled day. That evening some of the mission members met and decided that if Khalil felt it best to do so, he might be released and take her to America. The next day the schools were to close for the Easter recess, and they could get away at once. But that night she suddenly left us. We miss the bright spirit that helped to make our path sunshiny and the unanswered "Why?" keeps coming to our lips.

As I sit in the sunshine with the birds singing all about, these lines of Mrs. Browning come to me with new meaning and comfort:

O, the little birds sang east
And the little birds sang west;
And I said in underbreath
"All our life is mixed with death
And who knoweth what is best?"

O the little birds sang east,
And the little birds sang west;
And I smiled to think God's greatness
Flows around our incompleteness
Round our restlessness, His rest.

ALICE W. JONES.

Ram Allah, Palestine.

TEN WEEKS OF EDUCATION

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A complete set of samples and full particulars will be sent for thirty cents, this includes two playlets; a Tithing Account Book, Winning Financial Freedom, and Adventures in Tithing.

The Layman Company, 730 Rush Street, Chicago, Illinois.

Silence is not God, nor speaking; fasting is not God, nor eating; lonesomeness, nor company; nor yet any or all the other two such contraries. He is hidden between them, and may be found only by love of thine heart. He may not be known by reason, nor concluded by understanding; but He may be loved and chosen by the true loving will. Such a blind shot with the sharp dart of longing love may never miss the mark, the which is God.

Tales from Tennessee

Extracts From Newsy Letters

The many Friends who inquire frequently for news of our mountain meetings in Monroe County, Tennessee, will enjoy the following extracts from recent letters from Edward Ransome.

We are glad to announce, also, that the Board of Home Missions has in preparation three pamphlet sketches picturing life in the mountains, written by Ralph H. Boring. These are entitled: "The Southern Highlander Today," "Home Life in the Great Smokies," "The Need and Promise of the Southern Appalachians."

A fourth pamphlet, prepared by Estelle S. Hewson, and entitled, "Dream Builders of the Hills," traces the history of Friends work in Monroe County, Tennessee, from the time of the Friendly migration to the Northwest Territory, until the present. It is hoped that these pamphlets will all be ready early in June.

Sophia Pribbenow, who taught in the mountain schools of Monroe County from 1923 to 1927, suffered a nervous breakdown about a year ago last February. Early in April this year, she entered the Glockner Sanitarium, at Colorado Springs, where she is now rapidly recovering. Iva Pickering is in the same sanitarium and the two girls are able to see each other often. Sophia Pribbenow writes: I have started on my sixth week at Glockner and have gained in many ways since I came. I was on exercise last week (the length of two cottages) and gained a half pound so this week I am to walk about a block. I tried it for the first time today and enjoyed it for I could view the mountains."

OAK GROVE AND ITS NEIGHBORS

"We have had an extremely cold winter, (wrote Edward Ransome early in April), which has frozen out most of the wheat in this section and will work something of a hardship on some of our people this year. We did not get as much rain as usual during the fore part of winter but since the middle of March, it certainly has been making up and our roads, which until lately had been better than usual for winter, have recently become very bad, so bad that a car is not much use. A few days ago I had an errand which caused a round trip of four miles and as I was very busy, I thought I would drive the car so as to make it in less time than with horses. The result was that I stuck three times and the last time I had to have help to get out as the car was down to the running boards in the mud. Had I gone with the horses I would have saved considerable time.

"The group of boys and girls who have been meeting on Saturday afternoons here at Oak Grove, held a public meeting recently to which the parents were invited. The work which they have been doing was

on exhibition and a really splendid showing it was,—sewing work, note-book work, cut-out villages, and wood-work by the boys.

"For some time we have been doing so much building that it has been necessary to use our manual training shop, for that, which has prevented the class in manual training from meeting regularly. But it has been resumed recently and the boys are quite enthusiastic about it.

"The lumber for the new Meeting House at Maynard's Chapel is nearly all sawed and stacked up to season and we are in hopes that some Friend or Friends may feel it laid upon their hearts to make it possible for us to go on and build after the middle of the summer.

It has been necessary for Mollie Yates to give up school for this year on account of the death of her father. Mr. Yates, a very large, rugged looking man, apparently in usual health, was at the barn caring for stock when he fell while feeding his mules and was never able to speak again so that he could be understood. He died before a doctor could get to see him. When the doctor arrived he pronounced it apoplexy."

Again on April 20th, Edward Ransome wrote: For the last eight days we have been taking a little vacation at home since Mrs. Ransome's brother, Dr. Russell and his wife from Arlington, Vermont, have been visiting us and we have taken several trips with them, fishing and so forth.

THE MIGHTY URGE

BY THOMAS E. WILLIAMS

There came a longing in my heart,
So deep and strong, my soul was stirred;
I wondered what could thus impart
To me the mighty urge,
Till every fiber of my being felt
The thrill of power, and sway;
Instinctively, I bowed, I knelt
And tried, with my mind and heart, to pray.

It came to me with such tremendous force—
Though blest with pasture green and fertile field;
Though riches fair and gilded, I may have,
And flowers be scattered everywhere—
These things could never be the source,
The magic charm of life, to yield
To me; 'tis less, by far, than half,
Without the crowning element of prayer!

If I could have this inspiration shield,
Amid the earthly scenes of toil and care,
The burden of some weary one to bear;
If I could find a hungry heart, somewhere,
In Duty's path, just here, or there,
And thus, His passion for the lost to share;
I'd rather than a royal crown to wear,
Or with the angels climb the golden stair.

"We are hoping and praying and believing for a thousand dollars with which to plane the lumber and build the Maynard's Meeting House. The new site that we have desired has been given us by a good Baptist brother. It has taken considerable time going back and forth to see about the work, making necessary arrangements, and this is only the beginning.

"The Oak Grove basement is fine, with its smooth plaster covered with "mill white" and the woodwork all painted with white, some tables for the children to write and do other work on, with some old seats made lower for the children's comfort.

"While the girls are being instructed in the art and intricacies of sewing, the boys are learning the use of the hammer, saw, plane, square, bit, chisel, etc. We have a very nice blackboard that some Friends in Philadelphia Yearly Meeting sent us. The boys are making a frame for it to swing in."

MISSIONARY EDUCATION IN KANSAS Y. M.

For the last several months the Foreign Missionary Committee of Kansas Yearly Meeting has been making a special effort to promote the missionary spirit of the Meeting.

The promotion work has been largely along two lines: a better organization, and missionary education. For a better organization, we have sought to secure a fuller cooperation of the Quarterly Meeting Superintendents, and there seems to be some progress in that direction. Several new Women's Missionary societies have been organized with new life aroused in those already working. We believe in order to do a real constructive work for missions a program of education should be carried on. This has been done last year and this. The pastors were asked a year ago to conduct a class during the month of February and we requested them to do the same this year. We are pleased with the way the pastors are taking hold of the missionary work and supporting its promotion.

Another method of stimulating the work in the field is that of encouraging the Quarterly Meetings to hold all-day missionary conferences. This has been done and has proven a fine way in creating a missionary spirit.

One of the most important factors in the promotion of our work has been that of a field secretary. We have been fortunate in securing the efficient services of Bertha S. Sumpter for this work. Her visits in the different parts of the Yearly Meeting have been much appreciated and have meant much to the work of the field cultivation.

The Missionary Committee, and the Executive Committee has been meeting for special conferences. During the time of the last two Yearly Meetings we have held sessions of the Missionary Committee at the time of the noon hour each day which have brought much help and inspiration.

QUAKERDOM • AT • LARGE

Benjamin O. Gerig, the energetic Field Secretary of the New England Branch of the American Friends Service Committee, whose work for the past two years has been much appreciated, has resigned to go abroad for a year's study. His request was reluctantly granted by the board as they felt he would be greatly missed but they assured him of their interest in his future work and their earnest desire for his continued success.

Frederick B. Sainty has returned to his home in England after a year of Christian service among Friends of all branches in this country and in Canada. He planned to give some account of his experiences during this religious visit at the Fritchley General Meeting of Friends held the first week of May. It would be of interest to many Friends who came to know and to love him and appreciate his service of love and goodwill to hear an account of his impressions and an interpretation of the position and work of Friends in America to those who have never been on this side of the Atlantic—in the words of Robert Burns: "To see ourselves as others see us."

Many of our Friends will learn with keen regret of the recent death of William P. Bancroft which occurred at Wilmington, Delaware, April 20. While he was not known personally to very many of our group, in the West especially, he and his wife have so often proved their warm sympathy with and hearty support of our Christian enterprises that they have endeared themselves to us as real friends. William P. Bancroft was an outstanding Friend whose friendly interests and vision transcended dividing lines. He was a public spirited and influential citizen who made a strong and helpful impress upon the life of his home city, Wilmington. The passing of such a man leaves a rich heritage of inspiration and his memory gives a fresh incentive to noble endeavor.

Concerning the late Justine Dalencourt of Paris, of whom mention was made in these columns last week, Charles D. Terrell relates the following incident which occurred during the Great War: "Just at the time that the Germans were shelling Paris with their 'Big Bertha' cannon, I received a letter from Justine Dalencourt asking whether I could help her find some place of refuge in Brittany, as Paris was no longer safe, and she felt quite unnerved by the bursting of the huge shells that were being fired into the city. Before I had time to reply to the first letter, a second came asking me not to trouble further in the matter as she had decided to stay on

at her post. And then she told me that the preceding night she had had a dream or vision; the Lord Jesus himself had come to her, and told her that she had nothing to fear; that he himself would watch over her, but that her place was with the poor women who could not leave, and who needed her more than ever before, as so many had husbands or sons at the front. So she bravely stayed on through the whole period of the war; kept in perfect peace by the assurance that her Lord and Master had undertaken the whole responsibility for her safety."

Discovery of what is thought to be a temple erected in honor of Astarte, goddess of love and fertility, and located in the fourth level of the mound which Dr. Elihu Grant, professor of Biblical Literature at Haverford College, is excavating near Aza Shems, Palestine, marks the high point of work done by his party this season. In a cable to his brother, May 3, he outlined the results of his excavation since cutting into the fourth level. A cemetery which is probably adjacent to the temple has been uncovered and many vessels, highly decorated and executed in bronze, clay and stone. The scene of the diggings is apparently the result of five active communities, each having been built on the remains of a former town. Contrary to previous opinion, he believes that the Canaanites were the original inhabitants of Palestine, while the Philistines came from the Mediterranean and the Hebrews from Trans-Jordania and the Southland to contest the possession of the land at a much later period. Two walls and several houses included by them are described as having special significance in determining the civilization of the period. A sacred stone and socket, stone grinding mills of the flat type with stone rubbers to match, stone bowls, vats, presses, lamps, dishes, pots, jugs, jars, vases, weights for looms spear-heads and knives have been classified and would indicate that their owners were acquainted with domestic arts and their homes were equipped with many conveniences generally attributed to a much later civilization.

NEWS OF OUR MEETINGS

Pleasant View Quarterly Meeting enjoyed a refreshing time of blessing as they met in their session, May 4-6 at Belleville, Kansas. There were no visiting ministers at this time but Roy C. Key who is pastor at Dale did most of the preaching under the definite anointing of the Spirit. Belleville Friends felt honored again in the privilege of entertaining the Quarterly Meeting and especially as it proved a drawing to

the meeting of a number of Belleville people. The Quarterly Meeting was saddened because of the absence of Carl and Luvena Amick who were called over a week before to the funeral of her father, Saul Stanfield, pastor at Walnut Grove Meeting in Cottonwood Quarterly Meeting. Arrangements have been completed for Roy C. Key and wife to remain as pastors at Dale and for Francis M. Jones and wife at Belleville for the coming year. The Amicks are doing a good work at Mill Creek.

Blue River Meeting, Salem, Indiana, continues its advance activities. The membership has increased by twenty-two new members, with an outlook for more. Various members conduct the introductory services which is followed with a message by the pastor. This is proving a means of grace to the membership. The Bible school is growing in number of attendance, interest in Bible study and church services. Mrs. Reba Trueblood is the efficient superintendent. The young people hold an interesting meeting every Sunday evening. A community social and supper is held in Academy hall. While it is attended by scores of people, it is reverent, given to literary recitations and social greetings. Any meeting may profitably sustain such a social. The finances are well in hand. Whatever may be the planting or the watering, the Lord giveth the increase. This is the tenth year of the pastorate of J. Brandt Wolfe, who is entering into his eighty-sixth year of this life.

Scipio Quarterly Meeting, of New York Yearly Meeting was held at Perry City, N. Y., May 5 and 6. The weather was favorable and there was a large attendance. Levinus K. Painter, pastor at Clintondale, N. Y., was present and gave splendid messages, both Saturday and Sunday. The spiritual interest was good throughout and an inspiration to all. The reports told of some good work being done, along missionary lines and the general building up of the meetings. Margaret Painter was most helpful among the children. The work of the Vacation Bible school was briefly presented.

A three week's revival meeting held at Tonganoxie, Kansas, came to a close on March 25. Millie M. Lawhead of Van Wert, Ohio, was the evangelist, assisted by Dorothy E. Wells of Gary, Indiana. The evangelist put forth special effort to reach the children and young people of the schools. The boys' and girls' meetings held just after school were well attended. On one occasion sixty-five came directly to the church from school. One hundred

and seven enrolled in these meetings and as a result of the work the larger part gave evidence of finding Christ as their Savior. Of those who came as seekers, the larger number were children coming for the first time. Others of the young people and adults came for reclamation and sanctification. As an evidence of the thoroughness of the work, family altars are being re-established and many who were indifferent are entering wholeheartedly into the work of the church. The meeting is rejoicing over this manifestation of God's power. About twenty new members will be added to the church, besides quite a number transferred to active membership at this time. This number with the thirty-two members added last year will make about a 40% gain in membership for Tonganoxie meeting. It is significant that the larger majority of these new members have come of Friends parentage or from those long-associated with Friends. Arrangements have been made for the pastors Clinton L. and Lora H. Nellis to be with this meeting for a fourth year of service.

Jesse Hawkins, pastor at New Burlington, Ohio, after a few days illness with pneumonia, died May 6, 1928. His wife, Nannie C. Hawkins, is very ill with a similar attack. Funeral services were conducted by Amos Cook at the Friends church in New Burlington and interment made at Caesar's Creek burial ground.

Mother and Daughter's Week was observed in the Greenfield Friends Meeting, by having a Mother and Daughter's Night on the evening of the regular mid-week meeting, to which there was a fine response. A short program consisting of an instrumental duet by Pearl Barrett and Marjorie Brunner, a vocal solo by Helen Shidler, and two piano selections from McDowell, by Marjorie Brunner was given. Mrs. C. F. Ogden of Anderson spoke upon the subject, "The Modern Mother," in which she brought out the contrast between the mother of today as compared with the mother of two or three generations ago, and emphasized the importance of handing down to the coming generation a Godly heritage. The occasion was considered so profitable that the men are quite ready to attempt to out-do the women and daughters in a father and son night sometime near Father's Day.

Marion Quarterly Meeting will be held at Keystone, Indiana, May 20, 1928. The Keystone Friends are planning an All-day Meeting with dinner on the lawn. The meeting is regularly held at one or other of the Friends Churches in Marion, but on invitation of Keystone Friends the meeting adjourned last February to meet in May at Keystone. Visiting Friends will kindly note the change of place.

Marion First Friends recently enjoyed the presence and ministry of Charles E.

Hiatt, Superintendent of Evangelistic and Pastoral Work in Indiana Yearly Meeting. He addressed the Young Friends Society Sunday evening and preached during the hour of evening worship. In the morning meeting, Attorney A. E. Miles, the legal counsel of the Indiana Anti-Saloon League, spoke on the Present Prohibition Status. On May 6, The Ministry of Music was the theme at the Young Friends group led by Cornelia Collins, and the following evening Percy M. Thomas of Fairmount, Indiana, addressed the Sunday school council on the theme: "Flies in the Ointment." Plans are complete for the program of the Ministers' Short Course of Indiana Yearly Meeting to be given at the church, May 21 to 25, and a profitable time is anticipated.

NEW ENGLAND FRIENDS CONFERENCE

Under the auspices of the New England Branch of the American Friends Service Committee, the New England Friends Conference met in Boston, April 20-21. Most of the meetings were held in the Unity House, Park Square.

Friday morning, after a devotional period with Merritt Parker presiding, Dr. Stephen Rushmore, Chairman of the N. E. Branch, said that the purpose of the Conference was to consider the problems before Friends today. Love does not solve the problems but points the way. We need to work together with God, and if we do our best God will do the rest. We need to consider certain topics and how we can bring the Kingdom of God on earth, in order to have a clearer vision and a more joyful following where he may lead us. George A. Selleck spoke of one of the greatest problems today—the Meeting for Worship. He felt that some meetings had so many activities that there was not time for the growth of the spirit. A meeting based on silence need not be at all dead, but could be most effective and extend a distinctly Friendly influence. Benjamin Gerig continued the

same subject and also felt that we should give our attention to Capital Punishment, a matter of national interest.

The chairman read an excellent paper on "Friends, Politics and Peace" written by Rachel Conrad Nason, who was unable to be present. Earle Winslow spoke about the Wheeler, Borah and Burton Resolutions and our attitude toward them.

In the afternoon, E. Tallmadge Root gave an interesting talk on "Modern Intolerance: Its Dangers and Remedies." Samuel A. Allen, Secretary of the Urban League, gave a frank and appealing presentation of the problems of the Negro. He was most interesting too at the Round Table that followed, when the matter was more fully discussed. On Friday evening Elsie P. Ingraham presided over a wonderfully interesting meeting. A Negro male quartette gave a half hour of beautiful Spirituals. This was followed by a talk by Crystal Bird "On Being Young and Colored." She is a remarkable young colored woman, with a deep insight into the problems of her race and a fervent desire to bring them into real freedom and equality with their white brothers. Her personality is most appealing and her lovely spirit opens all hearts and takes away all prejudice. Her picture of the humanness of the Negro was a revelation, and all felt the desire to help him in his courageous struggle upward.

On Saturday, after a devotional period, Alfred Baker Lewis, Industrial Leader, gave an interesting talk, "On What Basis can we have genuine Fellowship in our Industrial Relations?" J. Nevin Sayre spoke on "A Try at Fellowship with Sandino and the Nicaraguans." His solution of the difficulty was along four lines: 1. The neutralization and opening of the Panama Canal. 2. The recognition of the fact that it is impossible to safeguard life and property by gunboats. 3. People should go to the World Court for justice and there should be no military intervention. 4. When intervention is

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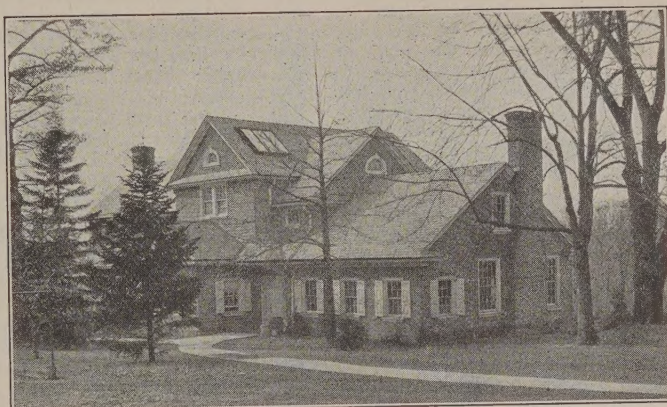
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crease the unity of Friends in America through the contacts made with children from Friendly groups of all sorts. It hopes to send out these children with healthy bodies, keen minds that are free from prejudice, and with a will to serve humanity.

needed, it should be constructive and not destructive.

The afternoon session was very interesting, when Harold E. B. Speight, now Professor of Philosophy at Dartmouth College and Alexander C. Purdy, at Hartford Theological Seminary, spoke on "Religious Unity: Is it desirable, practicable, probable?" Also, when Moses Bailey of Wellesley College and Charles Sisson, Attorney General of Rhode Island, spoke on "The Allocation of Pacifist Effort: Isolation or Compromise?"

The last meeting of the Conference was held at the Old South Meeting House. Rufus M. Jones, our own Quaker Historian and Philosopher, spoke on "The Present-Day Religious Message for a Materialistic Age." As always, he had just the message that was needed, and his talk was most helpful and inspiring and gave fresh courage for the tasks ahead.

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INTERNATIONAL SUNDAY SCHOOL LESSON

May 27, 1928

The Wicked Husbandmen. Mark 12:1-12; 13:1-37.

Golden Text: Jehovah knoweth the way of the righteous; but the way of the wicked shall perish. Psalm 1:6.

Daily Readings

M.—The Wicked Husbandmen. Mark 12:1-12.
T.—Spiritual Vigilance. Mark 13:28-38.
W.—Conspiring Against Jesus. John 11:47-57.
Th.—Mocking God's Messengers. II Chron. 36:11-21.
F.—The Stoning of Stephen. Acts 7:51-60.
S.—Watchmen of Israel. Ezek. 33:1-9.
S.—The Righteous and the Wicked. Psalm 1:1-6.

This day and this lesson are widely used for temperance instruction. Of course these parables and teachings have a much wider application. Our lesson material falls into two parts. The first is that printed in the helps, the parable of the wicked husbandmen. The second is Jesus' strong emphasis on the importance of spiritual watchfulness.

I. *Parable of the Wicked Husbandmen.* First there was a vineyard. Clearly the "vineyard" was the Jewish nation. It was agreed that God had brought them out of Egypt, given them the land, set them up as a people peculiarly his own. Isaiah uses this very figure of the vineyard (Isa. 5:1-7). He plainly says, "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." (v. 7). In Matthew 21:43 Jesus says, "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." The Jews thought in terms of their nation. Much of the teaching of Jesus is accommodated to their ideas. Here,

however, Jesus hints of other nations sharing in God's plan. Paul definitely turned to the Gentile world. Today we cannot but think of God's Kingdom in terms of the world. The parable holds good, however, for all groups or individuals.

Then this vineyard was equipped. There was no reason why there should not be profitable returns at the season. Consider the wonderful endowments of our own great America. What fruits of righteousness and justice and helpfulness we should bring forth! Consider also our individual endowments. George Carver, the Negro wizard of Tuskegee, who has made 165 useful products from peanuts, including milk, breakfast-food, face powder, and axle-grease, testifies that God called him to his work, gave him his talents, and is leading him in his unusual service to his race and his country and the world.

God is long-suffering in his dealing with his husbandmen. He sends servant after servant to call for the fruits. He practices the "seventy times seven." He does not force them to be square. But at last they reject even the Son. They bring destruction on their own heads. In Matt. 21:41, those against whom the parable is directed fully condemn themselves. They dig the pit and fall into it. The leaders of the Jews were deliberately leading their nation into the ditch. They would keep the fruits for themselves. But the kingdom was taken from them, and ruin fell upon their people.

The stone which the builders rejected. They are just like stupid builders who have not sense enough to recognize the stone which the architect has chosen for the great corner-stone.

Paul names *temperance*, or self-control, as one of the fruits of the Spirit of God. Verily He is asking for this fruit today.

II. *Watch.* The question in Mark was simply, When shall this destruction of the temple take place? Matthew injects some of the other ideas involved—the manifestation of the Messiah in power, and the end of the age and the beginning of the Messianic Kingdom. Let us summarize the reply of Jesus, trying to discover what ideas Jesus wanted to convey to the disciples. In verses 5 to 8 he says, Do not expect these great events too soon, or you will be easily misled and disturbed. There will be wars, earthquakes, famines, but these will not bring in the Kingdom.

Verses 9-13. You yourselves must be prepared to suffer persecution, and your witness must go out to all nations. The destruction of this temple will not stop the Kingdom. Be ye ready to *endure* to the end.

Verses 14-23. When you shall see the temple altar and the holy city profaned by the heathen, and (Luke 21:20) their armies around her walls, then it will be time for you to flee. The destruction will be terrible.

Verses 24-27. (This is very figurative language). (See also Isa. 13:10; 34:4; Ezek. 32:7, 8; Amos 8:9). It will be a time of terrible dread and darkness, but out of it the Kingdom shall emerge in power and glory. Its sway shall extend to the farthest bounds.

Verses 28-37. When you see all these things happening, you may know that the new Kingdom is near at hand, but not even the Son knows the day or the hour when they shall come to pass.

It is said that Allen Jay used to tell this story of his boyhood. Through their hired man he learned that the end of the world was to occur at high noon on a certain day. He became so affected by the thought of it that on that day he was so depressed that he could not eat, and when sent to the woodpile he had no heart for the work, feeling sure it would be time wasted. As twelve o'clock approached his apprehension increased. When the old clock struck, he looked up at the sky, all around, but nothing happened. With a tremendous sense of relief, his fears dropped off, and he set to chopping wood for all he was worth. Afterward when people spoke of setting a time for the Lord's appearance in the sky, he would remark that they had better just go on chopping wood.

Fox came preaching that Christ is here with his people now. We were to come and sit under his teaching and enter into his fellowship now. His kingdom was among us here and now. But it is for us to "take heed," to "watch," that we may be found ready when he asks for the fruits of our lives. Bosworth says, "Great demonstrations of the power of Jesus surely await us somewhere and sometime, and it is incumbent on us to be ready for them."

L. WILLARD REYNOLDS.

Lynnville, Iowa.

BIRTHS

FRAZIER—To Francis Philip and Susie Meek Frazier, McLoud, Oklahoma, Kickapoo Indian Mission, May 3, 1928, a daughter, Winona.

DEATHS

HADLEY—At his home in Danville, Indiana, April 12, 1928, Simon Hadley, in his 85th year. He married Emily Stanley in 1872 but she preceded him in death many years ago. He was a most loyal and liberal supporter of the church and for a time was clerk of Western Yearly Meeting. He and his wife in cooperation with Thomas C. Brown and wife had for a time charge of the Indian mission in North Carolina. He

was active in civic affairs, was highly respected and honored in the community in which he lived, and for many years was chairman of the town board. In all his relations of life he gave evidence of a true Christian character. He was in failing health for some time but was kindly cared for by his daughter Pearl Hadley.

ROADS—At his home near Hillsboro, Ohio, on the farm where he had spent his entire life, May 4, 1928, after a brief illness from pneumonia, Edwin Cowgill Roads, aged 65 years. He had been a member of Fall Creek Meeting, Wilmington Yearly Meeting, for thirty-eight years, and was an overseer and a trustee. His presence and service will be greatly missed. His wife, Effie Kelly Roads, their son, Riley and two daughters, Nellie and Madge, survive him.

STANFIELD—At his home near Staffordville, Kansas, April 24, 1928, Saul, son of William W. and Sarah E. Stanfield, a birth-right member of Friends and a minister of the Gospel recorded by Mt. Ayr Monthly Meeting, aged 61 years. As pastor he served Elwood meeting in Nebraska; Chalk Mound, Paradise and Cunningham in Kansas; Fairview in Missouri; Ringwood, Pond Creek and New Hope in Oklahoma, and was serving at Walnut Grove at the time of his death. He had been a student at the Cleveland Bible Institute and in 1890 married Elma Mendenhall, who with two daughters and one son survives him. Two years ago he suffered a stroke but was afterward able to continue his work as pastor.

TEST—At her home in Lafayette, Indiana, April 17, 1928, Mary Taylor Test, widow of Erastus Test, aged 83 years. She was a graduate of Earlham College in the class of 1867. Three sons survive her: Dr. Frederick C. Test of Chicago; Charles D. of Riverside, Calif.; and Louis A. of Purdue University, Lafayette, Indiana.

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SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

New York: New York City; May 28; L. Hollingsworth Wood, 501 Fifth Ave., New York, N. Y.

Nebraska: Central City, Nebraska; June 6; Ora W. Carrell, Central City, Neb.

Oregon: Newberg, Oregon; June 13; Edward Mott, 1169 Kirby Street, Portland, Ore.

California: Whittier, California; June 18; Allen U. Tomlinson 132 South Friends, Whittier, Calif.

New England: East Vassalboro, Maine; June 22; Lindley M. Binford, 169 Concord Street, Portland, Maine.

Canada: Newmarket, Ontario; August 2; Arthur G. Dorland, University of Western Ontario, London, Ont.

North Carolina: Guilford College, N. C.; August 7; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

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Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship, 11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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Commercial Printers and Binders
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